

DEUS NOBISCUM.
A
NARRATIVE
OF
A Great Deliverance
AT

SEA,

With the Name of the Master,
Ship, and those that suffered.
Also a SERMON· preached
on their RETURN.

By WILLIAM JOHNSON, D. D.
late Chaplain, and Sub-Almoner to
His SACRED MAJESTY.

Sen. *Quod durum est pati
Meminisse dulce est.*

The Third Edition, Corrected.

London, Printed by T. R. for Ben. Tooke, at the sign
of the Ship in St. Paul's Church-yard, 1672.

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FOR MY
Much esteemed Friend
CHARLES SCARBURGH,
Doctor of Physick,
At his House in *Black-Friers*
L O N D O N.

Worthy Doctor, and
loving Friend,

I Am one of those many
that honour both your
Person and Profession:
Not because I have a weak
body, and so often stand
in need of your healing and
saving hands; for that
were to love my self, not
you:

The Epistle

*you: but because I find in
all Ages, as well as in this,
that Physitians have been
men of most rare parts and
eminent learning: There
are but few of your Colledg
but are known to me by
their Merit or Courtesie:
I never come out of their
company, but I feel my
self better both in health
and knowledge; and I do
not think that any Age can
boast of so many Monsters
of Wit and Learning (for
Vir-*

Dedicatory.

*Virtue bath its Monsters
as well as Vice) as there is
now among you. And tru-
ly, if there be no better en-
couragement made for the
study of Divinity, the
Learning of this Nation
will lie in your hands, as
doth now the welfare, and
ye will be Patrons of both.*

*But then, as your Pro-
fession is eminent, so are
you in your Profession. I
will not say more then o-
thers, for those Compara-*

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The Epistle

*true expressions (besides
their uncharitableness and
incivility) are poor Com-
mendations ; and, I think,
do rather debase then ex-
alt the credit of a Friend.
For it seems to me to imply,
that a man hath not merit
enough in himself to make
him high in the esteem of
the World, unless we set him
upon the head of another.*

Non tali auxilio—

*I shall not need such helps
in my addresses to your self;
for*

Dedicatory.

for you may stand upon the
high Mountain of your
own worth and merit, and
without setting your foot
upon another, make your
self visible and known unto
the whole World. Besides
those rare things in Na-
ture, you have discovered
to us many secrets and oc-
cult qualities, which for-
mer Philosophy could not
teach us; and are so well
acquainted with the Body
of Man, that you can un-
pin

The Epistle

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Dedictory.

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The Epistle

pin the whole frame, take it in pieces, as a Man doth his Watch, set it together again, and make it go better. I do not mean better then it was created; but since it hath been debauched and disordered by several maladies and obstructions. Besides the excellent and happy knowledge you have in Physick, you are eminent in Mathematical Philosophy; you have read over the whole Volume of Heaven,

Dedicatory.

ven, and are perfectly acquainted with their Motions, Influences, Stars, and Intelligences, as if you had been bred above in that University. Neither doth this precious Jewell of knowledge dwell in a Caske of an ill Nature, for that would take much off its lustre and brightness; but in a sweet disposition, as our famous Oughtred says of you, *suavissimis moribus, ingenio perspicacissimo.*

From

The Epistle

*From this Fountaine
run so many hasty and full
streams of love and kind-
ness to all your Friends
and Acquaintance : And
to this your good Nature
do I impute the earnest
desire you have had to hear
me often discourse of my
dangers and disasters at Sea;
not that you take delight
in my sufferings , but re-
joyce in my deliverance.
You have violently impor-
tuned me many years , to
write*

Dedicatory.

write the sad Story of
my Shipwrack; which I
thought I should never be
brought to [For personal
things ought to be con-
cealed.] But there is
such Magick in the love
of a Friend, that I can
sooner deny my self then
him. And therefore I shall
give you in these few lines
a brief and hasty Relation
of my Second Voyage to-
ward the East. But if
this sad Story make you
Sea-

The Epistle, &c.

Sea-sick (for good Men
are not well when they
bear the evils and mis-
fortunes of others) you
may thank your self: For
the fault is not in my suf-
ferings, but in your Vir-
tue and tenderness; and
you are to blame your own
Commands, not my Love in
the performance.

Your very Friend,

Will. Johnson.

ON THE AUTHOR. And his BOOK.

HE that has never yet acquainted been
With cruel Chance, or Virtue naked seen,
Stript from th' advantages (which Vices wear)
Of happy, plausible, successful, fair;
Nor learn'd how long the lowring cloud may last,
With which her beauteous face is overcast,
Till she her native glories does recover,
And brighter shine after the storm is over:
To be inform'd, he needs no further go,
Then this divine Epitomy of Woe.
In Johnson's Life, and Writings, he may find
What Homer in his Odyssees design'd;
A virtuous Man, by miserable Fate,
Rendred ten thousand ways unfortunate.

Some

*Sometimes within a leaking Vessel tost,
All hopes of life, and the lov'd Shore quite lost,
While hidden sands, and every greedy wave,
With horror gape themselves into a grave.
Sometimes upon a Rock with fury thrown,
Moaning himself where none can hear his moan.
Sometimes cast out upon the barren sand,
Expos'd to th' mercy of a barbarous Land.
Such was the Pious Johnson, till kind Heaven
A blessed end to all his toils had given;
To shew, that virtuous Men, tho' they appear
But Fortune's Sport, are Providence's Care.*

Tho. Flatman.

(1)

A

NARRATIVE

O F

A Great Deliverance

At S E A.

WE went abroad from *Harwich* on *Michaelmas* day, the 29. of *September* 1648. I confess, a dull kind of sadness (as a cloud) sate upon my spirits, so that I could not look out chearfully upon my departing Friends: but I took my farewel of them, as if I had been going not only out of *England*, but out of the World. I can give no reason of this *deliquium*, for I was sent on a good Message, to preach the Gospel of Jesus Christ. I was embarked in a stout Ship, with a fair Wind, and a skilful Pilot; so that the understanding and rational part of my Soul could not foresee any, nor suspect the least danger: But (sure) Nature (whose

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Apo-

Apocrypha we shall never understand) was sensible of some approaching storm; for I was no sooner at Sea, but I was in a strange Anguish and Propassion, so that I suffered shipwraek in my mind, and all the terrors thereof, before it came. I presently fell sick (as I usually do at Sea) for Water hath always been an unkinde Element to me: yet that sickness hath no specifical name, we neither call it Fever nor Ague, Palsie nor Gout; but I think it is all these, with the rest of humane infirmities, or at least an *Index* where we may find them; for I was so really sick, that to be drown'd had been a punishment indeed, but in my thoughts no affliction to me. This Sickness was neither Tertian nor Quartan, but Quotidian: for I was as sick the next day as before. About four of the Clock in the Afternoon, the Master of the Ship came into our Cabin with more haste then he was wont, for he was quickned with the sense and apprehension of some sudden and ensuing danger; which though he concealed from me, I saw it in his very countenance, written plainly in pale cha-

characters of fear and amazement ; which made me ask him , *Whether all was well ?* And like a loving a tender-hearted Man, who is loth to tell his dying Friend that he is so near his end, he answered me, *All is well.*

But when I saw him shift himself, and make haste out again in great speed, but greater passion , I rose from my Bed, and crawl'd upon the Deck, where I saw a sad spectacle : The Ship having sprung a Leak , or rather a Planck, was ready to sink. I do not wonder now I was so sick before , seeing Death was so near. Oh how the face of every man was chang'd by this affrightment , so that we could not know almost one another , having lost our natural complexions through the extremity of passion ! One was at his prayers, another wringing his hands , a third his eyes shedding of tears , when we had no need of more salt water. But after this fit, they fell to work, and (as it is usual in such extreams) we were all busie about doing of nothing , and we did we knew not what. We began one thing, — *sed facti poenitet* , but we presently

sently fell to another, and perfected nothing to our safety. The Master's Mate and Brother, whom we sent down to search out the Leak, quickly return'd to us with a sad countenance; though naturally his face was red, yet fear had snow'd it into a pale complexion. This man with trembling hands, gnashing of teeth, a quivering tongue, and words half-spoken, signified to us, that the wound was incurable, that the Leak could not be stop't; and the Water came in so fast upon us, that we must perish in this moment. I never heard a Death's head speak before; for he did look not like a Messenger, but Death itself: had he said nothing, we might have read our fate and ruine in his countenance.

Here was now no room for counsel, neither had we time to ask one another, what was best to be done? But we presently cast out our long Boat, and shot off some eight or nine Guns, which seemed to me to be so many tolls of a Passing-bell before our Death. But it was to give notice to one *Bartholomew Cook*, who was Master of that Ship that came

came out with us , and was but a little before us , that he should come to our relief. In these fair hopes we leapt into the Boat ; but it was my sad chance to leap short, one leg in the Boat , *alterum in Charontis cymba* : but not without some danger , I scrambled out of the Sea into the Boat ; but was no sooner there , but one of the Mariners leapt out of the Ship upon me , and beat me down with his weight ; vvvhich I took kindly enough , being vvilling to have carried them all upon my back to have saved their lives. But there vvvas one, and but one, left in our sinking Ship , vvho made such lamentable moan , that his tears prevailed against the fears of our present danger , and vve took him into the Boat , vvhen vve expected our Ship (vvhose Sails lay now flat upon the Water) should sink immediately , vvvhich must necessarily have dravvn our small Boat after it , as the greater Fishes swallowv up the less.

But (God be thanked) vve all came clear off the Ship, but novv vvvere rovv-
ing vve knevv not vvhither : For Mr.
Cook came not to our relief , and vve

Omnes
quibus
res sunt
minus
secunda
magis
sunt
nescio
quomo-
do su-
spiciosi
se sem-
per cre-
dunt
neglgi,
Terent.
Adelp.

began to be severe in language against him, as if he had not been kind enough to us; when all that knew him will say, he was a man of a soft, tender nature, and a Friend to others, rather than to himself. But all men are suspicious in adversity, and commonly take all things in the worst part, and so did we; not considering at all how it might fare with this honest Master, who, poor man, was in greater distress than themselves, and drank a deeper draught of affliction; for both he and his Ship, and all his Men, perished in that hour, not a man escaped to tell us the cause, manner and method of his fate.

Now were all our hopes dashed, as well as our selves, being in despair of humane help; for we were left in the North Seas, which seldom wear a smooth brow, but at this time contending with the Wind, swell'd into prodigious Mountains, which threatned every moment to fall upon us.

To speak plainly, it blew half a storm, and we were now in a small Vessel: what credit could we give unto our safety in a small and open Shallop,

lop, when so stately a Castle of Wood, which we but now lost, could not defend it self against the insolency of the waves? we were many Leagues from any shore, having no Compass to guide us, no provision to sustain us, being starv'd with cold as well as for want of victuals; and the night grew black upon us, having nothing in our Boat but a small * Kettle, and three Bags of Pieces of Eight, to the value of 300 li. *Sterling.* But alas! what good can money do where there is no Exchange? we could not eat nor drink our Silver, neither could our Pieces of Eight keep us warm. Money in its own nature is but an impotent creature, a very cripple, *inutile pondus, a burthen of no value.*

*Which served us as a Scoop to cast the water out of the Boat.

Good God! into what a sad condition hast thou now brought us; for which of our sins doest thou thus punish us? Teach us, O Lord, that we may know it, and first drown our selves in tears of repentance, before the Sea swallow us up; that though our Bodies be cast away, we may save our Souls: Such language my troubled

Acts
27.

thoughts spake within me. For it was with us now as it was with St. Paul, *All hopes that we should be saved were taken away.* Nothing could preserve us but a Miracle, being out of the reach of humane help: we were sinful creatures, and could not expect that God should go out of his ordinary way to save us. Though the Waves carried us up to Heaven, yet we could not hope or believe that God should put his hand out of the Clouds, and take us miserable Caitives unto himself from the top of a rising Wave; we had nothing to help us but our Prayers. I am sorry that word slipt from my hasty pen. Prayer is a multitude, a Troop of succours, and many enough to deliver us out of the depth, though we were intombed in the belly of a Whale, as it did *Jonah*. Prayer, if it be well qualified, is that Rod of *Moses*, that can turn the Sea into a Wilderness, and make us pass through upon dry land. Upon this only staff did we all lean; and I suppose it was with us, as in the case of *Jonah*: *The Mariners were afraid, and every Man called upon his God.* And truly, I think I may with

Psal.
107.

Jonah
2.

with modesty confess, I thought on those words of *David*, though after a more imperfect manner, *Out of the depth* Psal. *have I cried unto thee: Lord, hear my voice,* 69. *and let thine ears be attentive to my supplication. I sink in the deep mire, where there is no standing. Let not the water-flood overflow me, neither let the deep swallow me up.*

But beside our personal devotion, I am perswaded the extremity of our condition pleaded for us, and our misery cried aloud in the ears of God for pity and compassion. It is an usual expression, when we see any man extremely poor and miserable, to say, *his poverty, or his misery speaks for him*: And commonly we are not so much moved with a clamorous Beggar, who hunts after our Alms with open mouth, and makes Hue and Cry after our Charity, as if we had stoll'n something from him who begs of us. I say, we are not so much moved with such loud impudence, as with the silence of those diseased Cripples, and infirm *Lazaro's*, that lie at our doors, in the streets, and say nothing, but shew only their wounds and sores to those that pass by. These Beg-
gars

gars speak loudest to our affections, their very condition is eloquent ; *quot vulnera, tot ora ; so many wounds, so many mouths* , that cry aloud for pity , and cannot chuse but melt us into a charitable compassion. This was our case ; our misery was louder then our prayers , and our deplorable condition certainly was more prevalent with Almighty God then our imperfect devotions : for we may say with the People of *Israel* , *He heard our cry , and had compassion on us.* It is the usual way of God to help in extremities ; when we are in absolute despair of all outward means, he loves to save us, that we may say, *It is his doing alone.*

Exod.
2.

For in this moment of death , when we were without the least expectation of any deliverance , He sent a Ship to us , which we must needs confess to be *Digitus Dei, the finger of God* , that pointed and directed that Ship to our deliverance : for though many Ships come from the same place , and are bound for the same Haven , yet they seldom meet in the vast Ocean , and sail in the same line ; for there are no beaten paths in
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the floods, no high-ways and common roads in the Sea. But such was the goodness of God, this Ship made towards us, and we what we could toward it: but we had but two Oars, and the Sea-men counted that a great disadvantage both to their speed and breaking of the Waves: Beside, it blew hard, and the Sea, that knows no pity, rose high upon us, so that we were forced to sit close to one another, to keep out the Sea with our backs, a poor shelter against a raging Enemy, who finding himself checkt, through indignation flew over our heads into the Boat, and fell-upon us in angry showers, so that had we not had that Kettle to cast the Water out as fast as it came in, we might have been drowned from above with rain of our own making. It was my lot to sit on the weather-side, (and there is no complement, or changing of places in a storm) and the Waves beat on me so fast, that I had almost said with the Prophet *David*, *Psal.* *The Waters had even entred into my Soul.* 6. 9.

And now we grew into another despair; for with all our endeavors we
could

could not reach the Ship ; nor the Ship us : yet that good man , the Skipper, hung on the Lee, and did what he could to retard the course of his Ship ; and vve on the other side did vvhat vve could to speed our ovvn. His Ship rode on furiously before the vvind , like the Chariot of *Aminadab* ; and ours slowly, like the Chariots of *Pharaoh* : and hovv could vve expect that our Snail should overtake his Dromedary ? Thus our pregnant hopes brought forth nothing but Wind and Water ; and vve that before flattered our selves vvith an assurance of Safety , are novv as much confounded vvith a certainty of Perishing. It had been better, I think, and less affliction to us , to have had no hopes at all of a Deliverance, then presently to fall from it. It did redouble the punishment of *Tantalus*, to kiss those Apples vvith his Lips vvwhich he must not taste vvith his Tongue : to have Happiness near us in our eye , and not to enjoy it , is the extremity of Unhappiness. Many Mariners, in a Storm and Tempest, when they see a fatal necessity upon them , are contented to die : but these

these men vvould murmur *portu perire,*
to perish in an Haven.

This vvvas our condition : We had a Ship hard by , but could not board her by reason of the Weather ; so that vve vvvere ready to perish, vv whilst vve looked Safety in the face : and that vv which, in all probability, increased our Danger , and made our Fate inevitable , it grevv dark night , so that vve did not know vv which vvay to rovv.

But this, though it was an evil in its own nature, by accident became a benefit to us : for now , not seeing our danger , we understood it not , and so grew bolder , and applied two to an Oar, and so brake through the Waves in a most desperate condition towards the Ship , as we conceived : and that good Christian , the Master of the Vessel, hung out a Light to us, which was as a Star to guide us to him ; and so by degrees we grew nearer and nearer.

But lest the *Howzoner* (for the Master vvvas one of *Howzon*) should think vve vvvere lost , and so hoise up his Sails and be gone , (for he could not see us by reason of the Night , though vve savv him

him by virtue of the Light he lent us) Order vvas given, that vwhen a Wave took us up, vve should give a great shout: vvhich vve did so loud, that I believe our Cry vway heard to Heaven; for by God's miraculous assistance, vve grevv very neer the Ship, and our ovvn safety.

Nowv vvere vve in dispute, vvhich side of the Ship vve should go abroad, vvhich vvas concluded on the Lee-side; and promise vvas made, vve should go up by order as vve sate, lest by a hasty rising vve should endanger our selves, and by making too much haste to save our lives, lose them. But vve had no sooner come to the Ship, but they all strove to run up at once; and the Seamen being dextrous in the art of climbing, got up in a moment, and left me alone in the Boat: neither do I blame them, for Life is sweet; and vwhen that is in jeopardy, we care only for our selves.

And now was I the third time lost, and in the greatest danger of drowning; for besides the natural weakness I had in my hands, they were so benumb'd

numb'd with cold and wet, and made
 useless, that I could not climb up a
 rope, though it was to save my life. But
 I held the rope, which was flung to me
 out of the Ship, fast in my hands, that
 our Boat might not stave off; but it
 struck three times against our rowling
 Ship; or rather our Ship against it, and
 as often struck me down in the Boat,
 which was half full of water; so that
 I was afraid I should have been drown-
 ed in that Epitome of the Sea. It would
 have grieved a man, but now to have
 escaped the vast Champain of the Sea,
 and to be drowned in its Enclosure:
 and it was God's providence the Boat,
 being so often struck, did not break in
 pieces, as it did presently afterward,
 when it had done its last office to my de-
 liverance. But having used several ways
 to get up in vain, there came, at last,
 two Sea-men down to me on the side of
 the Ship, and would have heaved me up
 by the arms: but being so often wet,
 my Clothes, together with my own
 weight, were too heavy a Burthen to
 be trusted in their arms; and in this
 freight and exigency I really knew
 not

not vvhat to do. I began to have sad thoughts of my self, and to think, that I alone vvas the Offender, and must novv be sacrificed to the fury of the Sea, to appease and calm the Tempest. But vvhillst I vvas thus yvounding my Breast vvith these thoughts, one of the Sea-men gave me dovvn a Rope vvith a nooze, and bade me put it about my middle: but as soon as I got it on one shoulder, he began to pull, and had like to have forced me into the Sea; but desiring him to stay a vvhile, I then got it over both shoulders, and ordered him to pull; but the Boat vvaving up and dovvn, cast me off at some distance, so that he first drevv me into the Sea, and my ovvn vveight drevv the Rope so fast through his hands, that had there not been a knot at the end of the Rope by meer chance, (for he tied it not, as he aftervvards told me in *England*) I had gone dovvn into the Depth in a moment, so that I may truly say, there was not an inch between me and Death. Then at the next pull he struck me against the side of the Ship, vvvhich I shall alvvays look upon as a
 Courtesie,

Courtesie, being the kindest blow that ever I received : it was like a Dose of *Opium* to a man that hath the extremity of the Stone , vvhich maketh him forget himself as vvell as his sorrov ; and so it served me , for I remembred nō more either good or evil. But certainly the Master was a good Christian, and was indulgent to me ; for I found my self in his own Cabin the next morning, vvhere I slept all night very vvell , though in vvet clothes : but I found my self sore and lame all over. I thought of the Man in the Almanack, wounded in every part and member ; only I really was what he seemed to be, and had some signs likewise of it on my bruised body.

But I rose from my Cabin , very desirous to know hovv it fared with my Fellow - sufferers ; and truly I found them , contrary to my expectation , heavy, not with sleep , but with sorrow. I thought I should have seen joy ride in triumph in their chearful countenances ; but their looks were dejected , and they murmured vvithin themselves , suffering (I suppose) over their

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Ship-

Shipwrack again in their sad thoughts, and every man telling himself of his own misfortune : but the truth was, they having saved their Lives , were now at leisure to think of the loss of their Goods : And I know it was a heavy loss to some, who lost much ; and yet a greater loss to others , who lost less : for they having but a little , lost a great deal , that little being all they had. For my own part , I lost more than I had , (for it cast me in a Debt, which I have not yet waded through :) But the Quantity of my loss doth not so much trouble me as the Quality ; for (besides my Goods and whole Library) I lost all my Sermons, Notes, Observations of some Years Travel abroad , things in themselves of no value , nor much in my esteem, yet they were the fruits of my (many years) labour and study , and might have been useful to me , both in my Ministerial Function , and likewise in the secular and lay-part of my Life. But it were a shame to name any loss , when God so graciously gave us our lives ; and a sin to murmur at any damage , when God
so

so often and so miraculously snatched us, out of the very jaws of Death. It seems to me like calling *Lazarus* out of the Grave: and do we think *Lazarus*, when he was restored unto Life, complained that his Winding-sheet, and Napkin, were spoiled by lying four days in the Grave? or that he murmured that the Oyntments and Spices were spent in vain at his Funeral? For sure *Mary*, that had a Box of precious Oyntment for the Burial of our Saviour, would be at some cost at the Funeral of her beloved Brother *Lazarus*. But these things are not to be thought upon, when our Life is given us: but we are so enamoured on the World, that we cannot but look back upon things we love and lose; and we would fain be comforted after our losses, as *Job* was, with twice as much as we had before: but then we must remember, it was at the latter end of *Job*; and before that time God may redouble these temporal blessings upon us.

The next day, being Tuesday, it blew very fair for *Norwey*, thither our Ship was bound; and about twelve of the

clock at noon we came in the view of it: but *Norway* being a ragged Coast, full of Rocks, and seeing we could not reach it whilst it was day, and affraid to come upon it in the dark, we turn'd our Sails, and thought to have kept off the Coast till the morning, that the Sun might shew us the way thither. Which done, we sate down to meat, some of us having taken no sustenance since we first came to Sea; and truly I eat an hearty meal, being the only meal I made in five days: and so we were all very well refreshed and comforted. And now God thought it fit we should suffer again: had it pleased the Lord before this refreshment to have brought us in some new distress, we certainly, being weak, had perished under the weight of it, and the very conceit of it would have killed us; and a little more sorrow would have drowned us without a Wave. But God will lay no more upon his Children then they are able to bear.

About ten of the clock at night, when we had set our Watch, and prayed, with safe and secure thoughts we laid
our

our selves to rest ; some of us upon our Beds ; but God had appointed an harder Lodging for us , such as he provided for *Jacob* in his journey to *Padan-Aram* , when he took of the stones of the place , and made himself a pillow , and lay down in that place to sleep. For this our second Ship with full Sails ran upon a Rock , and gave so great a crack , that it was able to awake the most dead asleep among us. I wondred, I confess, what the matter was ; but the Mariners , knowing the danger better then my self , cryed out , *Mercy , Mercy , Mercy* , with so doleful a tone and accent , that , together with that hideous noise which both the Wind and Waves made in this their pitched Battel one against the other, it seemed to me to be the very Image and Representation of the Day of Judgement. I made what haste I could out of my Cabin , but was the last that came upon the Deck ; where meeting with our own Master , with both his hands upon his eyes , which yet could not stop that current of tears which ran down his cheeks , he bade me pray for them , pray for them , for we shall

Gen.

28.11.

certainly perish. I could believe no other-
 wise, being taught that Lesson by our
 Master; and therefore I fell presently
 upon my knees, and was just in the
 condition of a Condemned Person that
 expected the stroke of the Executioner,
 the night having put a blind before
 mine eyes: and having prayed a while,
 I wondred the Waves did not come to
 do their office; for I forgave them
 with all my heart, having wholly re-
 signed up my self to Death.

But so it pleased God, that the Ship
 with full Sails struck it self so fast into
 the cleft of the Rock, or rather, as the
 Sea-men say, between two sledges of
 Rocks, with her Bow over the main
 Rock, so that it stood as firm, for the
 present, I mean the former part of the
 Ship, as the Rock it self. So I present-
 ly rose, and pulled off my Coat, with
 an intention to cast my self into the
 Sea, and swim thither; but was ad-
 vised to the contrary by a present en-
 suing danger: for presently there
 arose a high and mighty Wave, one of
 the chief Giants of the Sea, which first
 knockt against our Ship, as if it
 would

would have called me forth ; and then with greater violence dashed against the Rock , and brake it self in pieces ; which did plainly represent unto me my future condition , and foretel my fortune , had I ventured to stride that great Leviathan , and endeavoured to swim to the Rock.

But presently our Ship , like Saint Paul's Ship , brake in the hinder parts , and we were taught to escape our danger by our danger : for our Ship breaking in the Stern , we were forced to flie to the former part ; and one of the Sea-men (the same that pulled me up by the Rope) leaped from the Bow of the Ship upon the Rock with a Rope in his hand , which was fastned to one of our Masts , and held it with so stiff an hand , that another slipt down by it ; and so all our own company , and some of the Danes , (eight and twenty in number) came safe to the Rock that way.

All this while , being left alone upon the Deck , I began to wonder what became of my company , not then knowing that they had found any means of deliverance : but perceiving that they

*Adm-
thow
Bird of
Ipswich.*

all crowded to the head of the Ship; I went to see (God knows that was all my intention) what they did there, and so I came to the knowledg of their escape, and an opportunity of my own. For I found a *Dane* endeavouring to slide down himself and a small Leather-trunk by that rope, who like a loving man took pity upon me, and presently whipt away his trunk, and bid me slide down there: but I returned him his kindness, and desired him to go down first; not so much out of complement, but that I might know how to slide down; for I saw none of them go before me, and I did not know whether I should go with my head or heels foremost. I had no time to ask counsel, or make experiment, but presently I got upon the rope, with my heels foremost, and back uppermost: but the Waves beat upon me, and the Wind (which was high) blew me round, and had almost made me let go my hold; but, I praise God, I came safely to the side of the Rock; and they cryed, *Off, off*; not out of unkindness to me, (whom they knew not in the dark) but that I might make a speedy

speedy way for another, which I quickly did : for having laid one hand upon the Rock , I came off the Rope , and so on all four climbed up to the rest of the company.

I was the last that came down the Ship that way, for in that very moment the Ship began to decline from us, and give way; which the Master perceiving, (who was still aboard) made lamentable moan to us to help him , which we did with our utmost endeavours : but the Ship brake, and sunk immediately ; there was this good man , and four of the Mariners drowned. I saw the Master , with a light in his hand , fall into the Sea , the saddest sight that I ever yet beheld in this World ; and that which pierced my very Soul , to see him that saved our lives lose his own. There was nothing so bitter to me in all my sufferings at Sea , as the loss of this man ; it raised such a storm and tempest against in my affections , that I am not yet calm within. I never think of him ; but I am cast in a troubled sea of sorrow , and suffer shipwreck dayly in my mind ; for as he was
a man

a man of a meek and charitable disposition unto all, so I found him kind unto my self after a more special manner. How sollicitous was he for us in our distress, and used all means, though it was to his own hindrance, to save us! and in all probability, had he not staid for us, he might have arrived at his own Harbour in safety. What shall we say? shall we plead with the Almighty, with the Prophet *Jeremy*? No; it is better to cry out, with *St. Paul*, *Oh the depth of the riches, and wisdom, and knowledge of God! How unsearchable are his judgements, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor?* All that we can say, is, that God sometimes thus dealeth with his own Children: those whom by his grace he hath made instruments of great good upon Earth, he taketh unto himself, to make them highly blessed in Heaven. Certainly the Spirit of God moved upon these Waters, and called this good Man, as *Christ* did *Saint Peter* on the Sea of *Galilee*, to come to him, that for this High act of Charity he might receive him,

Jer. 12.

Rom.

11. 33.

34. 55.

Mat.

14.

him, and presently Crown him with
Glory.

Now were we upon the Rock, but knew not where; and some of the Company, before I came to them, had measured it round with their feet, and had found it both a Rock and an Isle, and, contrary to our hopes, inhabitable, so that we waited for the Morning-Star to draw the curtain of the Night, and discover us first to our selves, (for as yet, in the dark, we were as ignorant of our selves, as of our sad condition) and then, to shew and discover some Coast or Land to us, which we hoped we were near to. It was a long and a sad Night with me; a Rock is an hard pillow to sleep on; beside, I was thinly clad, having cast off my Coar, when I intended to swim, and had no leisure to put it on again; for I thought it best to leave that behind me, rather than my self. We went from place to place, up and down, I may truly say, for I had many a fall upon the slimy Rock: sometimes we were up to the ankles in water, I cannot say over shoes, for I had none; so that my feet
were

were cut with the sharp stones, as my body with the cold wind; so that I felt the very teeth of Winter bite quite through me: for Winter in that Country is an Old man with a grey head, when it is but a Child with us. At length we happened in an hole of the Rock, which was a warm shelter to us against the Wind. And now the long expected Morning drew neer, and we fain would have seen before we could. In that twilight, every black Cloud we discerned, we flattered our selves was Land; and here it was, we said, and there it was: but when the Sun arose, we saw it no where, only we had a glimpse of the Coast of *Norwey*; but it was at that distance, that we were not in any capacity to reach it, but with our desires.

Truly, when I rose up and took a view of the Sea, and the place where I was, I was struck down again with amazement to see so many hundreds of Rocks round about us, lying for the most part under Water, which the Seamen call *Breakers*, because they break the Sea, and turn it into feathers. It was

was a great providence of God, that we should in the Night, with full Sails, pass by all these Rocks, (the least touch against them had been as mortal to us as our sins) and then to come to the great Rock, which was as a Church above Water. I am sure it was an *Asylum* to us. The Countrey People deservedly call it *Arn-Scare*. It was the same hand again of God's providence, that our Ship should be carried with a full strong Wind into the cleft and open part of the Rock, which was as a bosome to receive us; had we touched upon any other part, we had been utterly lost in the twinkling of an eye. *They that go down to the Sea in ships, and* Pl. 107.
occupy their business in great waters, These see the works of the Lord, and his wonders in the deep. The Wonders of his Deliverances, as well as the Miracles of his Creation: neither are the Creatures more to be admired then his Mercies. There is as much wonder and variety in these as in the other. *Oh that we would* Plal.
therefore praise God for his goodness, and the 107. 8.
wonders he doth for the children of men.
 But now again were we lost in the eye
of

of Man ; all our hope was , that a Ship might pass by to relieve us , which in my judgement was vanity of thoughts : for if a Ship should by accident come by us in the day-time , they seeing the Rocks , would be afraid to come at us ; had it come in the night , it had certainly perished , as ours did. And yet we did *hope* even *against hope*. But having spent all that day , with sore eyes , in expectation of an imaginary deliverance , in looking for a Ship (or rather Castle in the Air) and seeing nothing come toward us , we began to despair , having now no kind of sustenance to feed on , nor scarce clothes to keep us warm ; so we again crept into an hole of the Rock , and lodged there , rather then rested , the second Night.

In the Morning we arose , before the Sun , and still we were looking for that which came not : and now we began to be an hungry ; and some of our Company went searching about the Rock , wishing (I suppose) those Stones were turned into bread. One of the Sea boys brought me a leaf of Scurvy-grass , which I told him was *sauce rather then*

then meat. Some of us went a Fishing, but with no other Angle then a long Arm, nor no other Hook then a bent Finger. They put their Arms into the Sea as far as they could, and drew up some small Muscles, which they eat heartily. I began to be very sick in a feverish distemper, and so had no stomach, which I think is a benefit when we have no meat to eat: but I did burn with thirst, so that I would have given all that I had for a draught of fresh water. God oftentimes makes us know the worth of his creatures by the want of them: nothing so mean in our esteem as a little water, we spill it every where upon the ground, and we look not after it any more; yet at this time a drop of cold water had been more welcome to me then the Gold of *Ophir*, and in my esteem a better creature. I went into the highest place of the Rock, thinking the water (that stood every where in holes) might be fresher there; but I found it salt: so I perceive in some storm it bounded thither from the Sea. Though it was salt, yet it was water; and therefore (like one of those that
were

were chosen to fight against *Milian*) I lapped it with my hand to my mouth till I quenched my thirst: but it came up again as fast as it went down, and brought a great drought with it; and this I did very often, which I am persuaded was both my present cure, and future preservation of my health, as a learned Physitian told me since.

Dr. H.

And now between ten and eleven of the Clock we saw a Ship coming toward us with full Sails, which lifted up all our hearts with joy, guilded over our hearts with chearfulness, and so painted our faces with gladness, that we seemed to be new creatures. The Ship came nearer and nearer, and then we went all of us to the top of the Rock, and waved our hats to shew ourselves to the men of the Ship. But I know not the cause, for they never came at us; neither did they send out their Boat to know what we were, or our condition. Whether this unkindness proceeded from the fear of our dangerous Rocks, or from their own more stony hearts, harder then the Rock we lay upon, I cannot say; but it put us
out

out of charity with them , as they seem-
 ed to be with us. He was a *Dane* , of
 the same Country with our former
 kind loving Master ; so that I perceive
 there may be several dispositions under
 the same Climate , and one Womb may
 bring forth Twins of several natures :
 one was as smooth to us as *Jacob* , the
 other rough as *Esau*. When we saw the
 Ship pass quite from us , our hearts
 began to fail , and our countenances
 changed into their former paleness.
 How soon was our fair Morning
 clouded over , and our beautiful hopes
 turn'd into deformity and black de-
 spair ? to teach us that man's happiness
 is but for a moment, and the joy of this
 world but a span long. And now we
 were all lost , even in our own eyes ;
 our condition , being ready to famish ,
 would not give us time to expect ano-
 ther Ship , neither had we now faith
 enough to believe , should there come
 one by chance, that the Mariners would
 venture their own lives to save ours.

So we betook our selves to our old
 remedy , *φάρμακον καὶ δοκίμην* , our prayers.
 The *Danes* (I confess) first began their

D

de-

devotions , having sung one of *Luther's* Psalms , fell to their Prayers ; and then we sung one of our own Psalms , and as long as I was able to speak , I prayed with the company ; and after some Exhortation to my fellow-sufferers, being very weak , I laid my self down upon the Rock , thinking I should rise no more in this World.

M. B. But I overheard one of the Sea-men (the same that first leapt upon the Rock) say , *Let us make a Raft , and venture to Sea , I had rather be drown'd , then lie here and be starv'd.* They all presentiy concluded to follow that design , though it was full of danger. But , you know , a sinking man will take hold of a bull-rush , and one that is ready to perish will catch at a feather. All things fell out to further this design : for the Water had now fall'n from the Rock , and left on the side of it the Bottom of the Ship , the Anchors , the Mast , the Sails lying on the Rock like linen upon an hedge. In a short time they brake a Mast in pieces , untwisted a Cable , made small Cords , tied four or five Boards to the broken Mast , put up the
small

small end of the Miffen-maft, cut out a small Sail, with some flicht Stern they had made, and fo ventur'd to Sea on thefe ruines. God oftentimes faves by weak means, and preserves us by improbabilities. There were four on this Raft, two *Danes*, and two *Engliſh*; I do not remember whether it was by lot, or voluntary election.

It was now a great calm, ſuch a calm I conceive as was upon the Sea of *Ga-* Mat. 8:
lilee, when our Saviour rebuked the Sea and the Winds. It blew only a ſmall breath, which was our advantage, for it directly carried them toward that place we conceived the Coaſt lay. It was the miraculous goodneſs of God, that after the loſs of two great Ships, he ſhould ſave us by a ſwimming Plank: for this Raft paſt through, and got clear of all the Breakers; had it touch'd only on one of them, they would have rent the Raft in pieces, as *Sampſon* did the Wreath when the *Philiftines* were upon him: but they paſs'd by them all, and we that were upon the Rock followed them with our eyes as long as we could ſee, or rather

as long as they could be seen : for our life was wrapt up in theirs , and the hope of our deliverance had no other foundation but their safety.

And now I may say , God stretched forth his hand , as Christ did to Saint *Peter* when he was ready to sink , and saved these men , and brought them to shore ; which yet we were ignorant of , and so pull'd in pieces between two several passions , Hope and Fear , and both of them equally troublesome ; as we see in an Ague , which hath two several operations , contrary in themselves , as Hot and Cold , yet both of them alike afflictive. Our Hope being with that violence of passion , was as wounding to our affections as our Fear.

But these fits were soon over , for before night we spied several Shawls rowing toward us , which gave us a certain knowledge of the safety of our men , and a promise of our own deliverance : They brought with them provision ; but we were more greedy of the shore than our meat , and therefore we made haste into the Boats , and by
God's

God's goodness unto us , we came all of us once more to land.

The place that we arrived at was an Island in *Norway* , call'd by the people *Waller Island* ; so mean and inconsiderable , that *Ortelius* takes no notice of it in his Maps , for I have searched vvith better eyes then mine ovvn , I mean more knowving in Geography, and could not find it. A place it seems not vvorthy to be remembred , but I am sure never to be forgotten by us. Though it vvas a WilderNESS in its ovvn nature , yet it vvas a Paradise to us.

My
Lord
of E.
Dr. H.

There vvas but one house vvhere vve landed , and that vvas the Parson's , an honest *L'theran* , vvho had many in his family. *They shewed us* , as Saint Paul says , *no little kindness* : The Language they spake vvas *Nofs* ; but I think it is not much unlike *Dutch* , for vve that spake *Dutch* did partly understand them, and they us, and yet tvvo several kinds of speech. I suppose there is the same difference betveen these tvvo languages , as there is betveen a Lobster and a Creyfish , (vvhich both are

AAs
28. 2.

in plenty there) for though they both are alike , yet they are two several *Species*.

We made a shift to tell the sad Iliads of our misfortune to the People of the House, and they made a shift to understand us , for they wept most bitterly at our relation ; so that one would have thought that they had suffered Shipwreck, and not we. Which shew'd the goodness and tenderness of their nature , which are *principia gratia* , the very *beginnings of grace* : or else I may safely say , they are *the first dispositions*, or, at least, *capacities of grace*.

They set before us what meat they had ; and the Mariners fell to it so heartily, as if they would have repaired all they lost before by their long fasting at one meal. Their ordinary Bread was Rye-Pancakes, but their Beer very strong. I thought of that English Proverb, *A Cup of good Beer is Meat, Drink, and Clothing*. Sure these People thought so ; for though at that cold season some of the People had no Stockings nor Shoes to their feet , yet they kept their Understandings warm , and their Mouthes

Mouthes well lin'd with *Lubeck Beer*.

I lost my stomach, not with eating, but long fasting, and so went sick to Bed; in the morning I found my self well, I praise God. And we began now to examine our selves, and one another, what Moneys our double Shipwrack had left us: all that we had we freely laid down; but there was an *Ananias* amongst us, who, we suspected, would conceal some part; and therefore we search'd him, and found no less then four and twenty Pieces of Eight, which certainly this man stole out of our Bags when we were in the Boat, after our first Shipwrack, at that present time when we expected every moment we should be cast away. Did this man think that Saint *Peter* would not let him into Heaven without his *Peters pence*? or that he should go the other way, and must pay *Charon naulum suum*? It was a sad thing for a man to steal *in articulo mortis*, at the point of death. But it was well for us, for we lost all our Moneys in the second Shipwrack, but what this man stole from us. There are some Divines that say, Sin is committed

mitted *ordinante Deo* ; but the Ancients are wont to say , *Deo permittente* , which is a more modest and civil expreffion. I will not difpute the queftion here : but I believe , if God did ever ordain Sin , it was in this man's ſtealing ; for this Money was our relief in our neceffitous condition.

We ſtaid in this Iſland till Sunday : in the morning we went to hear our Landlord preach ; after Sermon he gave us *Cæna dubia* , a doubtful meal , full of variety, in one Diſh , as Beef, Mutton, Lard, Goat, Roots, and ſo many of God's Creatures , that it ſeem'd to me to be the firſt Chapter of *Genesis* in a Diſh : but ſo confounded, that the beſt palate could not read what he eat, nor by his taſte know and diſtinguiſh the Creatures. Though God hath given all his Creatures for the uſe of Man, ſo that we may do what we pleaſe with them ; yet I think it not handſome with our grand *Meſſe's* and *Ollapodrida's* to confound and undo the Creation, cook it into a new Chaos , and ſauce God's Creatures out of our knowledge. I love to know what I eat , that I may
praiſe

'praise God for the variety of his blessings : but truly I do not blame the People of this place ; for I think it is not Curiosity here , but Custom , and good Husbandry , rather than Luxuriousness , who boyl all together to save charges.

After much thanks , and a little Money , we parted with this good old Priest ; and I having purchased an old pair of Shoes , at the price of a new , we travelled on foot to *Fredericstut* , a City in *Norway* by the Coast side , and were very kindly entertained by the Burgo-master. The chief of his discourse to me , was in commendation of the late Arch - Bishop of *Canterbury* , whom he called *Excellentissimum Dominum*. I wonder how he came to know him. But sure, thought I, if he be thus charitable to speak well of the Dead, who could not hear him , he will be bountiful to the Living, who are ready to thank him even before hand. And truly he was very kind to us , for he commanded some of the City to entertain us civilly , and provided us Ships both for *Holland* and *England*, with the
pro-

promise of some Provision at his own charge.

I remember how the People ran after us in the Streets ; and what their Compassionate Eye saw we wanted , their Charitable Hand vvas ready to give vvithout asking. A good Old man bestowed on me an excellent pair of Mittens , vvvhich I brought into *England*. We found much civility every vvhere : though the Country is all rocky , yet the Peoples hearts are tender ; God made them *è meliore luto* , out of a better soil then their ovvn Country.

But to make haste out of my Story, as vvell as out of *Norwey* : We vvent avway from *Fredericstat* three or four miles to *Ostersound* , the Haven vvhere our Ships lay , having laid into the Ship, that vvas bound for *England*, some small Provision , as much as our Stock could pay for , yet not so much as our Necessity required : for had not God blessed us vvith a favourable Wind, vve certainly had wanted much. But vve, vvith all that vvas left us , vvvhich vvas novv nothing but our selves , entred into the Ship in the evening. In the morning,

morning, before vve vvent out, there came a Ship from *Lyn* in *Norfolk*, struck against our Harbour, vvhich vvas naturally vvall'd about vvith Rocks, and so perished immediately. This vvas a sad Omen, and it seemed to me as a Prologue to a nev्व Tragedy.

We had not been above tvvo or three hours at Sea, but there vvas a sad distraction amongst us in the Ship, and the Mariners crying again for *Mercy*, *Mercy*: for vve had almost fell foul on a Rock, vvhich lay so cunningly in the Water, that vve did not spy it till vve vv ere upon it; but by the goodnes of God vve sail'd close by it, and escaped it; the least touch of it had been our ruine. Thus God oftentimes doth bring his Children as near the mouth of danger as may be, but he lets them not fall therein, that they may both fear and praise his Name.

About noon vve came clear off all the Rocks on the Coast of *Normey*, and vv ere sailing for *England* vvith a fair gale of Wind. But in this Prosperity another sad Accident besel us; this third Ship sprang a Leak, a nev्व one I can-

cannot say, but rather repeated an old one, and so our Ship began to swim within as well as without; and we had no way to relieve our selves (for the Leak could not be found) but by pumping; which we did day and night, and so took revenge of the Sea, by spitting that Water back again in its Face, as fast as it came into our Ship. But now again we were in a sad and deplorable condition, being in danger to be drowned from the Spring that rose within us, and to suffer an Intestine Shipwrack, which, like a Civil War, is most dangerous. We had our life now at our fingers ends; and if we had not lifted up our hands to pump, as *Moses* did to pray, these *Amalekites* had prevailed; I mean, these merciless Waves had overcome us. Good God! in what, and how many streights hast thou brought us? Our sins are many, as the waves of the Sea; and so hast thou, O Lord, made our punishments.

For now we were, as I conceive, in a worse condition then ever before; for though our dangers were great, or rather greater, yet they came upon us
so

so on a sudden, that we understood them not. That Danger is less afflictive which we less understand; and that Misery we apprehend not is none at all, or at least none of our own. But now we see Death before our eyes, and are in expectation to perish every moment; so that we may say, with Saint Paul, *We die dayly*. We were in the condition of him that seeth himself bleed to death. In our former Dangers we had like to perish suddenly, which had been less penal to our afflictions: we were now to die at leisure, and to be drowned with premeditation; which is more afflictive to our Thoughts, though a less punishment for our Sins. *Malius est perire semel, quàm timere semper*: the fear of Death is more dreadful then Death it self; and it is better once to die, then to be always dying.

With these fears about us, and black apprehensions, we sailed on still with a fair wind; and after four or five days and nights sail, so it pleased God, we came in the view of the English Coast on *Norfolk* side, near *Winterton*; where
we

1 Cor.
15.

we saw the ruines of a Shipwrack , and the Countrey People enriching themselves with the losses of other men , the worst way of getting in the World. This was the Epilogue to our Tragedy, yet we had one Scene of sorrow more : for when we came near *Yarmouth* Road , on our left hand lay the Shingles , on our right the Shore ; and we could not agree amongst our selves on which side we should go. Our two Masters, and two Pilots, (for so many we had in one Ship) like four Winds, blew contrary ways. In this contest they made a fearful noise and quarrel ; their Language was as foul as the Weather, and as high as the Wind , and brought us in as great Danger (as our own Master told me) as ever.

I think Monarchy is the best Government in a Ship , as well as in the State. Many Pilots with their over-wisdomness , are oftentimes the ruine both of themselves and their Vessel.

At length we did agree , and ordered one of our own Company , (a *Spotley* man) who best knew the Coast , to sit at Stern : but this crazy and ill-built Ship,

Ship, though she was steered one way, flew another, as if all things had conspired to our ruine. We resolved to sail by the Shore side, that in case our Ship should miscarry, we might swim to Land. These were but sad hopes: but it pleased God, we came safe into *Yarmouth* Road; and having cast our Anchor, thought our selves secure. But our Anchor came home to us again; and the Wind, which was very high, had like to have driven us on a Scotchman: They cried out, and so did we; for they could not be more afraid of us then we were of our selves; for had vve boarded them, vve certainly had endangered both our Ships: but that God that had begun and gone along vvith us in such vilible characters of his extraordinary Mercy, vvould not novv leave us at the last, but did perfect our deliverance; for our Anchor held, and vve rode very secure that night. The next morning vve hung out a Weaf, and there came four men in a Shallop from *Yarmouth*, and demanded no less then thirty shillings to carry me, a single person, to shore, vvhen our vvhole

vvhole Stock vvas but tvvo Pieces of Eight. Though I did long for Land, yet, I could not purchase it at such a rate: but at length they vvere content to take less, because they could not get no more; and took something, rather then to turn back vvith nothing.

But they had no sooner got me in the Boat, but they rovv'd me up and dovvn, to vveigh Anchors; for there had been a great Storm the night before, and many Ships had broke their Cables, and vvere driven avway by the Tempest. They tried at several Anchors, not vvithout great danger, as I conceived; but finding themselves not strong enough, they at length brought me to the Shore, vvich vvas no landing place: but four men, vvich stood vvaiting for us on the Shore, ran into the Sea up to the middles, laid hands on our Boat, and so ran it on the Sands, and tumbled us over and over; so that I cannot say, vvwhether I set my head or foot first on the Shore. After this manner sure *Jonah* vvas cast upon the dry Land, vvhen the Whale vomited him up; I suppose that great Leviathan did
not

not cast him upon his legs : But a man that had made such a trade of suffering at Sea as we did , and after so long a succession of evils, would be glad to be cast on dry Land in any posture.

From the Shore I went into *Yarmouth* Town , with a company of People following at my heels, wondring at me , as if I had been some strange Creature come out of *America*, though they knew none of my sufferings , but saw me in a sad , ragged , weather-beaten condition. I presently got into an Inn, to hide my self from the wonder of the People , and from the trouble of their impertinent questions ; but chiefly , that I might praise God in private for his great and many deliverances. I cannot chuse but tell you so much , lest I should seem ingratetul to my gracious God : but I will say no more , lest I may seem vain-glorious to my Friend. Therefore I will conceal from you my particular devotions : *Non est religio ubi omnia patent* , I learn'd it from the door of a Capuchin's Convent.

The Sign of the Inn was the Arms of *Yarmouth* : the Man, I suppose the Host
 E of

vvhole Stock vvas but tvvo Pieces of Eight. Though I did long for Land, yet ;I could not purchase it at such a rate : but at length they vvere content to take less, because they could not get no more; and took something, rather then to turn back vvith nothing.

But they had no sooner got me in the Boat, but they rovv'd me up and dovvn, to vveigh Anchors; for there had been a great Storm the night before, and many Ships had broke their Cables, and vvere driven avway by the Tempest. They tried at several Anchors, not vvithout great danger, as I conceived; but finding themselves not strong enough, they at length brought me to the Shore, vvich vvas no landing place: but four men, vvich stood vvaiting for us on the Shore, ran into the Sea up to the middles, laid hands on our Boat, and so ran it on the Sands, and tumbled us over and over; so that I cannot say, vvwhether I set my head or foot first on the Shore. After this manner sure *Jonah* vvas cast upon the dry Land, vvhen the Whale vomited him up; I suppose that great Leviathan did
not

not cast him upon his legs : But a man that had made such a trade of suffering at Sea as we did , and after so long a succession of evils, would be glad to be cast on dry Land in any posture.

From the Shore I went into *Yarmouth* Town , with a company of People following at my heels, wondring at me , as if I had been some strange Creature come out of *America*, though they knew none of my sufferings , but saw me in a sad , ragged , weather-beaten condition. I presently got into an Inn, to hide my self from the wonder of the People , and from the trouble of their impertinent questions ; but chiefly , that I might praise God in private for his great and many deliverances. I cannot chuse but tell you so much , lest I should seem ingratetul to my gracious God : but I will say no more , lest I may seem vain-glorious to my Friend. Therefore I will conceal from you my particular devotions : *Non est religio ubi omnia patent* , I learn'd it from the door of a Capuchin's Convent.

The Sign of the Inn was the Arms of *Yarmouth* : the Man, I suppose the Host
 E of

Thomas
Leman
Esq; of
Wenbe-
don in
Suffolk.

Orat.
6.

of the House, was as kind to me as Saint Paul's Host Gaius was to him. And here I must not forget the kindness of a true Friend indeed, a good Samaritan, who had compassion on me, bound up my Wounds, pouring in Oyl and Wine, and set me on his own Beast, brought me to his own House, and had a care of me; and, which I took most kindly, he bestowed on my sufferings Nazianzen's Charity, a tear of compassion [*Si nihil habes, da lacrumulam,*] God, I hope, will return this kindness to him, in blessings upon him, and his dear Wife and Children. By the kindness of this Gentleman I was recruited with all manner of comforts; and now behold another Shipwrack, not of my goods, but good name. Some there were, when they heard of the Monster of my sufferings, were affrighted out of their Wits, I suppose, as well as out of their Charity, and concluded I was a Malignant. Thus God is pleased to assimilate my sufferings to Saint Paul's in some measure (the latchet of whose shoe I am not worthy to untie) who when he had escaped the danger of the Sea,

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Sea, was stung by a Viper as soon as he A&S
 came to shore. Suppose I should say, L²⁸.
 do serve my God that way which the
 World calls Malignancy, am I such an
 one, because the People say it? or was
 Saint Paul an Heretick, because the
 World thought him so? I do not care
 what the Many say of me, *Bestia multo-*
rum capitum, a Beast of many heads, *sed*
nullius ingenii, but of no understanding.
 Thus the People censured John the Bap-
 tist, the Morning Star of the Gospel;
 and likewise our blessed Saviour him-
 self, that glorious Son of Righteous-
 ness, or as St. Luke calls him, *the Day* Luke
that springs from on high; although their ^{2.}
 deportment in the World was different,
 walking under several Schemes, and
 living after several and contrary Fa-
 shions. For, John the Baptist came neither
 eating bread, nor drinking wine: and ye say,
 he hath a Devil. The Son of Man is come
 eating and drinking, and ye say, Behold a
 gluttonous man, and a wine-bibber, and a
 friend of Publicans and Sinners. Thus the
 People are never pleased, neither full
 nor fasting. Neither the austerity of
 St. John's life, nor the sweetness and fa-

Luke
 1. 15.

miliarity of our Saviour's conversation could content the People.

But you are a knowing Person, and one whose good opinion I esteem; I have therefore, here enclosed, sent you better words of me, drawn by the Company of *Dantzick*, and sent to the East-land Company here in *London*, for whose sake I have suffered these adverse things, and am content to run them over again to do them service; such an affection I do and shall ever bear to their Society.

Thus I have given at your earnest request the sad story of my suffering in my East-land voyage. What I have related, my unhappy experience hath found it too true; yet I cannot tell you all, for there were many dangers which I understood not. It was my chance, a year after our arrival in *England*, to meet with one of my fellow-sufferers, (the same man that drew me out of the Sea:) he presently began to repeat our shipwracks, (for men that have suffered together, love to talk of their dangers past, and bemoan one another) he made mention of several
streights

streights, extremities, dangers, deaths that we were in, which I do not remember; so that from his mouth this Story seemed to be so prodigious a Romance, that few but those that felt it would believe. But I have not told you, in this Relation, what others say, but what I my self have suffered; and though I was loth to begin, I am now as unwilling to make an end — *Omnibus hoc vitium* — And therefore I shall tell you what further adversity I have suffered by this barbarous Element of Water.

I will not tell you of my venture over the Bars in foul weather to the *Min* at *Dantzick* in the Baltick Seas, for that it may be was our fear, and not danger; neither will I speak of my passage from *Groningen* to *Amsterdam*, when our Ship struck against the Sands; for there was danger and no fear; for the Ship got off as soon as we knew it was on: but I will acquaint you with what happened to me upon the River *Loire* in *France*, at *Orleans*.

I was advised by a French Gentleman, that had formerly travelled with

* Whose
Brother
Mr. Robert
Fane
was in
our com-
pany.

my Noble Lord the present Earl of Westmerland, * nor to shoot the Bridge at *Bogency*; for the Bridge is made, not with a direct line over the River, but something obliquely, and so oftentimes dangerous to Passengers. When we came near the Bridge, I would have bribed the Batelier with a *quart d'Escu*, to have set my self and two of my company ashore on this side the Bridge, and to have taken us in on the other side. But the rest of the company were unwilling to be hindered in their passage, and we were almost as contented to venture. But this thin Deal-boat (which Boats are made on purpose to swim down the River to *Nants* and return no more) came with a swift stream toward a corner of one of the Arches of the Bridge, which the Batelier seeing, cried, *Nous sommes perdus, we are all lost*. He did strive, by putting his Rudder against the Bridge, to keep off the blow, but brought it upon himself; for it beat him all along, and struck off one Board of our Boat, that we swam almost equal with the stream, and the Water look'd in upon us: one touch
more

more would have dash'd our Boat in pieces, and so we had been all drown'd in whole-sale; for there was no swimming out of a crowd, when our arms were pinion'd together with sitting close to one another. But by the goodness of God we got through the Arch, and came safe to shore.

There came presently to me two Cordelier Friars, which were our fellow-passengers: the one bade me *thank him, for he made the biggest Cross*; the other told me, *I must thank him, for he prayed unto the Blessed Virgin for us*. I do remember, indeed, when we were in our greatest danger, these Friars being struck with fear, (which oftentimes killeth before death) fell down in the midst of the Boat; one of them measur'd himself with his finger, or, as he saith, cross'd himself; the other pull'd out a small Image, I suppose of Wood, about the bigness of my great Toe, and it seem'd to me not much unlike: To this he whisper'd something, which I believe it did not hear, no more then we. I thanked them both, one for his Civil ignorance, the other for his Religi-

ligious folly. I confess, in so sad and serious a matter as drowning, I do not love such puppet piety, such mechanick and handycraft devotion; my thanks must be addressed to God, the Author and Fountain of our Deliverance, after a more spiritual manner.

After this, the same year, it was my business to return into *England*. I came to *Calais* the day after the Pacquet-boat was gone: being weary of a chargeable Town, and burning with a desire of seeing my own Country again, having taken advice by a Merchant, I ventured to Sea in a Shallop, which the Tide before came from *Dover*, and brought three Almains safe to *Calais*, without any danger. The example of their safe arrival, was a sufficient argument to perswade me to venture from thence to *Dover*. So at four of the clock in the morning with the Tide we went to Sea; but had not gone half a league, but there arose a great and mighty Wind, which did blow, not only our Candle, but our Lanthorn out, I mean out of the Boat, so that we were fain to let our Boat drive till it was day-light.

I offered the Sea-men their fare to carry us back again to *Calais*, which they did endeavour, but could not, the Wind was so strong; yet as fair a Wind as could blow out of the Sky to carry us to *Dover*; but we had too much of it. The surfeit of good things is as great an evil as the want of them, and a man may be too well sometimes. How did *Neptune* play at Tennis with us poor Mortals, and how like Balls were we bandied up and down by his furious Waves? Sometimes, as the Psalmist saith, *they mounted us up to Heaven*, as if they would have shewn us *Lazarus* in the bosome of *Abraham*. Sometimes they carried us *down in the Deep*, as if we had been sent with more than a drop of water to cool the tongue of *Dives*. By and by there arose a great Wind, which with the first blast split our sail in pieces; so that we were forced to use our great sail, which was too big for the Wind, as the Wind was for it, and therefore we made use but of one half; the other lying on the side of the Boat, made it run so much on that side, that I expected every moment

ment it should topple over. We could not go backward, and we were afraid to go forward. I laid my self down in the Boat from the view of these threatening Waves, (as a dying Man is not willing to look the Executioner in the face) expecting every moment to be swallow'd by those roaring Lions of the Sea, who came upon us with open mouthes, ready to devour us. But God stopped the mouthes of those Lions, that they should not hurt us; and our small Vessel rode in safety and triumph upon the head of the proudest Wave. We could not say to the Pilot, as the Emperour did, *Casarem vehis*, &c — but there was in our Boat a Noble Gentleman, both by birth and virtue, (the best and truest Nobility) and likewise another civil Person. These Gentlemen had so much worth and merit in them, that they should not need fear the threatning of an insolent Wave, but might boldly say unto the Sea, *Sea, do thy worst*. But I'll rather impute all to the goodness of God, in whose hands we were, and therefore could not miscarry.

By

By and by a Wave took us up, and shew'd us *England*: but it was with us as it was with *Moses*, we might from this watry *Pisgah*, and Mountain of the Sea; behold the Land with our eyes, which yet we must not reach with our feet. One of these Gentlemen call'd to me to rise, saying, I might see *Dover Castle*: But I thought it of no concernment to me, and therefore lay still, but wishing that we were all Prisoners there; and so I said, little thinking that within few days after I should be apprehended and accused for taking *Dover Castle*, and kept some months a close Prisoner in *Kent*. God knows I would have taken it with all my heart, but for a refuge only; not as a Souldier taketh the Fort of his Enemy, but as a poor weather-beaten Traveller taketh the House of his Friend, as a shelter. The Storm continued still, and the Wind blew very high, which though it put us in great danger, yet being fair for us, blew us the sooner out of it.

At we-
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my
Lord
Strang-
ford's
house,
which
was
then
made a
Prison
to se-

cure the honest Gentlemen of that County.

For

For now we came near *Dover*, and therefore I desired my Friend to lie off my legs, for now I thought I should have some use of them my self; which he did, and I rose up and saw a world of People standing upon the *Pere* at *Dover*, holding up their hands, not only in admiration of our dangers, but in zeal and devotion for our deliverance. They directed us with their hands which way we had best enter into *Dover*, and so with a fresh gale of God's mercy, as well as with a fair blast of Wind, with full sails, we, not without some danger in hitting the *Pere*, ran ashore.

I must not omit one mercy more, (which I forgot in my last) because it is so near of kin, and allied to my deliverances at Sea, a pre-deliverance, a deliverance before hand, an antedated mercy.

For after I had spent some time in *Prussia*, and had seen *Elbing*, *Koningsberg*, which is the University; the *Pilgrimage*, which is both the Key to the Country, and to the chief Revenue of the Marquis of *Brandenburg* in *Prussia*. I

return'd

returned to *Dantzick* with a resolution for *England*, having met with a fair opportunity as well as a wind ; for there was one Captain *Sharper* of *New-Castle*, a Kings-man , (as they call those that love the King in that Country) this was argument enough both to confirm and hasten my resolution.

This honest Captain being ready fraught and bound for *England* , I presently went to him to speak for my passage ; he like a kind man , as well as a Kings-man , promised me passage *gratis*. The English Company at *Dantzick* understanding so much , the greater part of them came to me , and importun'd me to stay with them , and continue my preaching , with a promise to answer my pains with more then I could desire or deserve. This unexpected kindness and love , which is above the price of any reward upon earth , soon melted me into a compliance with their desires , and so without any contract , I freely , as suddenly , without farther counsel , promised to stay with them. But God was in it , who inclineth our hearts to those ways which lead to our safety

A-
mongst
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were
my
two
loving
friends
Mr.
Ran-
dolph
Price,

safety and felicity, though we do not for the present see the secrets of his love and wisdom; for this good man, Captain *Sharper*, with all his company, some few days after they went to Sea, were cast away near the *Zound*, nor a man escaped. Thus God sometimes preventeth his Children from falling into evil, as well as to deliver them when fallen, that they may enjoy the comforts of his mercy without the sorrow of suffering.

eldest Son to Mr *Price of Essex*, a Gentleman of great hopes, taken away in the flower of his youth and virtue. I gave him the holy and blessed Sacrament before he went to Sea, which he received with much devotion, which no doubt was a present and heavenly Cordial to himself; so I mention it as a dwelling and perpetual comfort to his still weeping Friends. Captain *Vaughan* who accompanied me in my first Voyage into the East-*Country*.

To deliver his Children when they are fallen into any calamity and trouble, is an high and broad expression of his love and kindness to them; yet there is some bitterness in the evil, though there be sweetness in the deliverance: but now, by his grace and good-

goodness, to escape before we are taken, and to be delivered before we suffer, is a mercy we cannot hope for, a blessing we could not expect, and I am sure cannot express. It is like pure Wine without the Allay of Water; a lively picture, and true portraiture of the state of the blessed in Heaven, who possess fulness of joy without any mixture of sorrow, and life without the shadow of death. I hope I shall never forget this great mercy; and it is the greater, because it was bestowed upon one that had no title to it, but the free grace and goodness of God.

After these great and many dangers at Sea, and as many and great deliverances, I had thought once to tell you what happened to me on the shore,

Plus habet infestâ terra timoris aquâ.

But I will conceal them from my friends; for in this sad Age every man hath sorrow enough of his own, and is not at leisure to consider the sad condition of another from bemoaning and pitying himself: I will therefore conclude, giving glory to God for his
many

many mercies , and my thanks to you for giving me an opportunity to remember them.

I hope you will pardon my plain language ; Sorrow is dull , and black, and sad stories ought not to be presented in painted words , and gaudy expressions of Rhetorick. No man mourneth in colour'd Taffaty. What is wanting in Allegories, you have in reality : Truth needeth no Metaphors. You have a true relation of many sad accidents and afflictions at Sea, by him who did undergo them, vvho is,

S I R,

*Your most affectionate
Friend to serve you,*

Will. Johnson.

T O

(65)

T O

The Right Worshipful
the Governour, Assistants,
and Fellowship of the East-
Land Merchants in *London*.

Right Worshipful.

IN *Ours* of the 28th of August, we gave you notice, that in our destitute Condition, it pleased God by his singular Providence to supply our spiritual wants by the Ministry of Mr. William Johnson, an able and pious Divine. But he being now called home, by a Charge fallen unto him, We cannot suffer him to pass without this deserved Testimony: That, for his Person, he hath been amongst us grave, retired, learned; in his life, without blame or scandal; in his studies, labo-
F rious;

rions; in his preaching, both Orthodox and powerful: so that truly, in regard of the singular fruition of his Labours past, and considering our desolate ensuing condition, We cannot but mourn at his departure. Yet hath he left us this comfort behind him, That the present distractions at home may be a motive to dispose of his living there, and to return to us again in the Spring, if it please God that he be thereunto lawfully chosen and called. Unto us he is a man without Exception, which we testifie by this our general Subscription. It may please you therefore, and it is our serious and earnest request, that, if his Occasions will suit with our desires, you will hear him preach, and by an undoubted Election return him back again with all speed. And this will
be

be an actual prayer to implore Divine mercy, and to turn curses into blessings. We say no more, but the Lord be your Protector and Director.

Dantzick
Jan. 1.
1648.

Your Worships in full
assurance to command,

Will. Gore.	Ambrose Griggs.
Rich. Jenks.	Geo. Hackett.
Sam. Travell.	Fran. Sanderfon.
Robert Searles.	Amb. Medcalfs.
Ed. Westcomb.	And. Taylor.
Sam. Short.	Ed. Daniel.
John Collins.	Jos. Oley.
Rich. Wallis.	Ntc. Mitchel.
Will. Williamson.	Tho. Clench.
Will. Shires.	Tho. Dawson.
Ja. Hutchinson.	Will. Lockwood.
Jo. Coozin.	Jo. Whitehall.
Rich. Waynde.	Jo. Pearce.

The Name of the SHIP,
The *William and John of Ipswich*.

The Chief Owners, were *William Blithe*, and *John Smythier*, both Merchants in *Ipswich*, from whom the Ship had the Name; the latter of these my worthy friend, & yet alive.

The Names of those that suffered in the Shipwracks, were

Daniel Morgan, Master.

Edmund Morgan, Mate.

Robert Lakeland, Mate.

Matthew Bird, Boat-swain.

Taylor, Carpenter.

John Holmes,

Rob. Laurence,

Will. English,

Tho. Crofferd,

Two Boys.

James Tillet, Merchant.

} Mariners.

And others whose Names I cannot remember; most of these are alive, and can testify these sad things, and some are slain asleep.

A SERMON

Preached upon
A Great Deliverance
At S E A.

By *William Johnson*, D.D.

PSALM 40. Verf. 2, 3.

*He brought me out of the horrible pit, out of
the mire and clay: and set my feet upon
the rock, and ordered my goings.
And he hath put a new song in my mouth,
even a thanksgiving unto our God.*

The Third Edition, Corrected and Enlarged.

L O N D O N:
Printed for *Ben. Tooke* at the the Ship in
St. Paul's Church-yard, 1672.

A

OF THE

SEAS

By William Johnson, D.D.

1741

Printed by J. Smith, in the Strand.

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T O

The Honourable Society
of the East-Country Mer-
chants resident in *England*,
Dantzick, *Koningsberg*, and
elsewhere.

Worthy Friends,

I Am led to honour your Society, not
by the hasty choice and election of
the Will, which oftentimes is trans-
ported with passion, and loveth without
any merit; but by the rational and un-
derstanding part, which hath a long
time perfectly known and understood
your many excellencies, that I cannot
chuse but love and honour your Society.
Neither are you beholding to any for
the respect they give, or rather pay you,
but to your own merit, to which it is
due. You are not like Solomon's Mer-
chants,

The Epistle

*chants, those I mean that brought over Apes and Peacocks; but you furnish this Island with such staple commodities, that ye have made London as famous as that City of Tyre, that crowning City, whose Merchants are Princes, and whose Trafiquers are the Honourable of the Earth. There is as much difference between the trade of those worthy Merchants that furnish us with Spices, Plums and Tassaties, and our East-country trade that bringeth us in Masts, materials for Cordage, and necessaries for Shipping, as there is in Religion between Ceremonies and Fundamentals. Spices and such things are pretty Ornaments, and Ceremonial supplements to our well being: But our East-Country Commodities are those which do constitute the Being, and lay the Foundation of a Rich and Flourishing Commonwealth: And without them, if not the Art, yet the Practice of Navigation would be
lost*

Dedicatoty.

lost among us. For we cannot sail to the Indies in a Nutmeg, embarque ourselves in Cinnamon, make a Mast of a Race of Ginger, and wing our Ships with Taffaty. No, it is our East-Country trade that doth furnish us with these absolute necessities for Navigation, and is indeed the very Principle and Foundation of all Merchandize, and like a Master-wheel in a Watch, setteth all other on work. So that what goods are brought into this Nation, may be said principally and primarily to be imported by your aid and assistance, though fetch'd hither by the hands of others.

This is a general good, and obligeth every one to honour you: But I have an Argument of an higher nature, which doth dispute and convince my affections into an high esteem and reputation of your Society.

Your Company in Prussia were the first that call'd me to the exercise of my
Astini.

The Epistle

Ministerial function, being the first charge that ever I undertook to preach to: And had I not been forc'd to come into England by an Obligation which I could not in conscience break, I had rather have parted with my life then them: for they were, as the Apostle writeth to the Philippians, my hope, my joy, and crown of rejoycing in the Lord Jesus.

That I had a desire again to come unto them, witness those many sufferings, losses, shipwracks, fears, streights, dangers, deaths that I did undergo in that second adventure; and for the love I bear them, am willing to repeat them over again, not in words only, but in real sufferings, so I might be any way serviceable for the good and salvation of their souls.

But some will say to me, Why would you venture to Sea again, seeing you have so often found the Ship unsafe, the Mariners fearful, the Winds treacherous,

Dedicatory.

cherous, and the Waves rebellious?

I answer, If God call me to it, I shall not fear the frowns of Neptune, nor the crooked face of an angry tempest. It was a brave Spirit of that Roman, who being to undergo a dangerous Voyage at Sea for the Service of his Country, being dissuaded from it, made this answer, πλεῖν ἀνάγκη, ζῆν ἐκ ἀνάγκη: It is necessary for me to sail, but it is not necessary for me to live. And it was a noble and virtuous resolution in another, who said, if he were commanded to put forth to Sea in a Ship that neither had Masts nor Tackling, he would do it; and being ask'd, What wisdom that was? replied—The wisdom must be in him that hath power to command, not in him whose conscience bindeth to obey. When the service of God calleth us to hazard our lives, why should we not be willing to sacrifice them? Quid revolvīs? Deus præcipit, saith Tertullian. If
Christ

The Epistle

Christ should call me to Sea again, why should I be more afraid to go aboard a stately ship, then St. Peter was to walk upon the very waves, when Christ called him to come to him?

But seeing God would not let me go to Tarsus, but sent me back in an angry and furious tempest, and made me a Preacher of repentance in this place, I shall serve you in my devotions, and, as the Apostle saith, make mention always of you in my prayers, that ye may be like that wise Merchant in the Gospel, who when he had found one Pearl of great Value, sold all and bought that Pearl, which was the Kingdom of Heaven.

The first that sought after Christ, and (when they had found him) presented him with gifts, were the Wise men that came from the East: They presented to him Gold, Frankincense, and Myrror. I should be glad it might be said so of you, that go to and from the East.

wisdom

Dedicatory.

wish with all my heart, that ye would first seek after Christ Jesus, and when ye have found him out, being guided to him by the star of your Faith, that then ye offer up to him the sacrifice of a cheerful obedience, in a true and faithful Service of him; and that will be as sweet and as acceptable to our Saviour, as the Gifts of those Chaldean, or Arabian Astronomers, their Gold, Frankincense, and Myrrhe, or all the Riches of the East.

So prayeth,

From my Study
in Warbois A-
pril 6. 1639.

S I R S,

Your poor Orator,
and humble Servant,

Will. Johnson.

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(79)

A

S E R M O N

Preached upon

A Great Deliverance

At S E A.

Pfal. 91. 15.

Yea, I am with him in trouble : I will deliver him, and bring him to honour. Or, I will be with him in trouble : I will deliver him, and honour him.

THis Psalm is a Psalm of Consolation, of heavenly Consolation, which is above the joys and felicities of this world. For Spiritual joy, like a precious Jewel set in the midst, out-shines all temporal comforts, and worldly blessings. In the whole sphere of *David's* Psalms there shines not a brighter Star of Consolation. One calls it a Psalm of Assurance

rance to those that trust in God : nei-
 ther can there be a greater Cordial in
 grace , then the assurance of God's
 love. It is like the blessing of a good
 Conscience, a perpetual Feast , an abi-
 ding Comfort, a dwelling Consolation.
Beza confesseth , that when he had left
 his own Country , and all that he had,
 one and thirty years, that he might more
 freely serve *Jesus Christ*, it came to pass
 the first time that he entred into the
 publick Assembly , that the Company
 did sing this Psalm ; by the singing
 whereof , as though he had heard God
 calling him in particular , he felt him-
 self so comforted , that he kept it ever
 after engraven in his heart. The Soul
 of man , if it be well sanctified , might
 take as much pleasure in reading this
 Psalm , as *Adam* did in walking in Pa-
 radise , even in the state of his Inno-
 cency , when the Garden was in her
 prime and perfection , in all her greens
 and sweetness. For the beds of new-
 blown Roses , and banks of morning
 Violets , hills of Frankincense , and
 mountains of Camphire , cannot be
 sweeter to our sense , then this Psalm
 is

is
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is to the Soul of an afflicted Child of God; I do confess, I do love to read it, as an hungry man loves to eat his meat; for beside the nourishment and food I receive from it, my Soul is satisfied and ravished with Divine pleasure. For as it is a great Cordial, so it is given us in a Cup of Gold; and this blessed Fountain of Consolation runs to us in Silver streams of Divine Eloquence. *Mollerus* calls it, *Pulcherrimum exemplar Eloquentia*; a beautiful picture and pattern of divine Eloquence. Look over the whole Psalm, and you shall find it every where enrich'd with sweet Allegories, and adorned with delicious Metaphors, which the holy Spirit useth, to present the dearness and love of God to his afflicted Children, that they might be not only comforted, but delighted with his sweetness, and enamour'd with his goodness. How most elegantly is God's care of the safety of his Children presented to us in divine Rhetorick, verse 4. *He shall cover thee with his feathers, and under his wings thou shalt trust?* The very same Allegory doth our Blessed Saviour san-

Luke 13. 34. *Arise with his own lips, when he be-
 wails the present sin, and the approach-
 ing ruine of Jerusalem: O Jerusalem,
 Jerusalem, thou that killest the Prophets,
 and stonest them that are sent unto thee, how
 often would I have gathered thy Children
 together, even as an Hen gathereth her
 Chickens under her wings, but ye would not?
 The greatest Emblem of love and safety
 in all Nature. And as if this had not
 been kindness enough, God further
 promiseth, vers. 11. that he will send
 his own Royal Guard, the Malitia of
 Heaven, his holy and glorious Angels,
 to be our Guardians: *He shall give his
 Angels charge over thee to keep thee in all
 thy ways; they shall bear thee up in their
 hands, lest thou dash thy foot against a stone.*
 Even as a tender Mother hath a care of
 her Sucking Child, or as a Nurse che-
 risheth her Children. And as if that
 had been too little, he himself will be
 with them, not in their high estate on-
 ly, but in their meanest condition. *I
 will be with him in trouble: I will deliver
 him, and honour him.**

My Text consists of two parts:

1. The estate and condition of God's
 Chil-

Children on Earth, which is a troubled and afflicted condition; they are in troubles.

2. God's care and love to his Children in that condition, expressed by a threefold promise.

First, there is *Promissum presentia*, a promise of his presence; *I will be with him*, and according to the old Translation set down in the present tense, *Yea, I am with him in trouble*; as God's promises are often in the Scripture, to shew both the speed and certainty of the things promised.

Secondly, *Promissum libertationis*, a promise of deliverance; *I will deliver him*.

Thirdly, *Promissum recompensationis*, a promise of reward and recompence; *I will honour him*. And what can an afflicted soul desire more in his troubles, then the Presence of God to comfort him, the Power of God to deliver him, and the goodness of God to recompence him? Who would not be miserable on such conditions, and afflicted on such promises?

First, of the state and condition of God's Children here upon Earth,

Gen.
47.

Rom.
9.13.

Gen.
28.12.

which is a troubled state, an afflicted condition. *Few and evil have the days of my life been*, saith good old *Jacob*, and yet he was the chosen and beloved Child of God. *Jacob have I loved*, saith God, *but Esau have I hated*: and yet this chosen One, and precious Vessel of Election, was filled up to the brim with the very gall and bitterness of affliction. He was sequestred from all the comforts of this life, banish'd from his own house and home, forc'd to flee from the knees of his aged and dying Father, and likewise from the bosome of his beloved Mother, hated of his Brother *Esau*, going on Pilgrimage with his Staff and Scrip only; sometimes the cold Earth was his Bed, a Stone his Pillow: and after all this (which was before it in bitterness) he was forced, for a meer livelihood, and sustenance, to serve an Idolater in a strange land many years. Nothing sure can be more grievous to a true Child of God.

And as we have seen this in *Jacob*, in his Person, so we may behold it in his Posterity; for even the Sons of *Jacob* possess'd

possess'd their Father's sorrow as well as his substance, and were Inheritors of both. But to tell you of all their troubles and afflictions, were to lead you in a wilderness: And yet these People were God's own People, his portion and the lot of his inheritance, his anointed and chief treasure, and, as the Prophet *Zechary* calls them, *the Friends of God*. There were no People dwelt so near, and in the bosome of God, as these People; and yet no People felt so much the hand of God, not in embraces, but chastisements. Zech. 13. 6.

But you will say, this was in the time of the Law, in the time of the Gospel we shall see better days: when *the day doth spring from on high and visit us*, then sure we shall all be clothed with the beams of that *Sun of righteousness*, and shall shine in the bright garments of joy and gladness. No, in respect of temporal blessings, it will be far worse with God's Children then in the time of the Law. Then they shall meet with days black and dark as death it self: for, as one says ingeniously, *Prosperity is the blessing of the Old Testament,*

ment, Adversity the blessing of the New. In the time of the Law, the rewards of faith and obedience were wealth, and worldly prosperity; then God said to Moses, I will make of thee a great Nation. But in the Gospel, our Saviour says, My flock it is a little one. Again, in the time of the Law, God blessed faithful Abraham with a promise of plenty and abundance, All the land thou seest to thee will I give it, and to thy seed for ever. But now the blessings of the Gospel are quite of another complexion, Blessed are you when you shall be persecuted for righteousness sake; And again, at the 11. verse, Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil of you for my names sake. These are the blessings of the Gospel: Persecution is the Ensign of Christianity: The Cross in a Field of Bloud are the Arms of Christ, and afflictions are the Sables that belong to his Coat.

When our Saviour Christ went out of the World, he left his Disciples this Legacy in his last Will and Testament,

John
16.33.

In the World ye shall have Tribulation. This was all the Legacy our Saviour left

left his Disciples, he had nothing else to leave them: for *Joseph of Arimathea* had begged his Body, his Spirit he had commended into the hands of God his Father, and the Souldiers cast lots for his Garments, and what then could our Saviour leave them? Yet he left them a Royal Legacy, for he left them a Crown,—but it was of Thorns; he left them a Scepter,—but it was of Reed; he left them a Purple Robe,—but it was of Derision; he left them likewise the Rich Embroidery of his scourged Flesh, the marks and wounds of his crucified Body. This was our Saviour's Legacy, this was his Livery: and St. Paul seems to wear it dayly; *I bear in my body the marks of the Lord Jesus.* This was the state of the Church in the time of the Gospel; for the Spouse of Christ is black, though comely. God will have it so for these reasons.

Gal.
6.17.

1. To withdraw his Children from the love of the World. It is in our very nature to love the World: *Adam* is more seen in our Covetousness than in our Concupiscence. There is a kind of Magick in the things of this life, that

doth so enchant the hearts of God's dearest Children, that they cannot draw their affections from them. *Lot* was a righteous Person, and yet he had no mind to part from his wealth, and beloved *Sodom*: and his Wife, though she went out with him, yet she left her self behind; she went with her feet only, not with her affections, and therefore she could not (for her life) but she must look back upon *Sodom*, though in flames, and she look'd back till she could look no more. The World is our *Dinah*, to which our soul so cleaveth, that we are content to part with our Rights and Priviledges, with our Religion, and would be circumcised, if we might enjoy this our *Dinah*, our new-got wealth and honour in peace. But God will not have his Children live in peace in this World, that they may long for a better; a better World, and a better Peace. Should we always swim in worldly pleasures, and meet with no storms and tempests in this our vast Ocean of Prosperity, we should say with *St. Peter*, *It is good for us to be here, let us build us Tabernacles, and so think*

Mat.
17. 4.

think to live here for ever. But God will have it otherwise ; and therefore he keeps his Children in this World in a vale of tears , and often leads them through Aceldama , *a field of bloud* and persecution , that , with *Jacob* , they may long for their Father's house , and say with *St. Paul* , *I desire to depart and to be with Christ.* Phil. 1. 13.

2. God will have his Children in a troubled condition , not only to make them long for the Kingdom of Glory , but to keep them in the Kingdom of Grace. The Valleys are more fruitful than the Hills ; and the lowest estate of a Child of God , doth more abound with grace and goodness , than the highest Mountain of their Prosperity. The Prophet *David* says of God's own People , *Cum occideret eos, When he slew them, then they sought him early.* Strange ! that they must be slain before they seek God is a gracious God , and would lead us unto himself by the hand , but we will not go without a Rod. A strange dullness , or rather perverseness in our nature , that we must be whipt into our Happiness , and beaten into Heaven.

Mst.
3. 25.

Mark
2. 9.

I find it likewise thus with Christ's own Disciples in the Gospel : the first time they call'd upon him was in a storm at Sea, (that School of Prayer) when the Ship was cover'd with Waves, καλύψαν, *hidden* in the Sea. Then they were as loud as the Wind, and as high as the Tempest in their devotion ; *Master, save us, we perish.* And I observe in the Gospel, after our Saviour began to shew himself unto the World in the Office of his Ministry, the first that came to him were the Blind, and the Lame, and the Diseased. Is it not strange, that the Blind should find the way to Christ ? and that the Lame should first come to him ? and that the Sick should crawl out of their Beds to him ? nay more, bring their Beds with them ? Which made our Saviour say sometimes to the Sick, *Take up thy Bed and walk.* It was the affliction, of the Body that brought them first to Christ, who, when they came, cured both Body and Soul : For he never cured any that came to him of the Diseases of their Bodies, but he forgave them their Sins, and so healed their Souls. *Thy sins are*
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forgiven thee, was the very Physick that cured the man sick of the Palsie. It is a Salve that cures all Diseases. Lord, forgive me my sins, and then I am sure I shall be whole. So then, if by the infirmities of their Bodies, these men gained the salvation of their Souls, was it not happy for that man that he was born blind? good for that man that he was lame? and health for that man that he was sick? Beloved, we do not know when we are well; we are most happy when we think our selves miserable; *rich* when we are *poor*, like the Church of *Smyrna*; and *blessed* when we *mourn*. Mat. 5. If nothing but poverty will bring us unto Christ, who would not willingly be as *poor* as *Job*? If nothing but the pains of the Body would bring us unto our Saviour, who would not be content to be rack'd with the Gout, and grownd in pieces with the Stone? If sickness alone would save my Soul, let me be *sick*, as *Hezekiah* was, even unto *death*, so I may gain eternal life. Who would not go to Heaven, though in a Chariot of a burning Fever?

Use 1. Seeing then afflictions are such

such powerful means to draw us unto Christ, whatsoever God shall lay upon us of this sad nature, let us bear it *aquo animo*, with a quiet and even mind. But that is not enough; we must undergo it *lato animo*, with a joyful Spirit; such a spirit as St. Paul had, who rejoyc'd in his bonds, and sang in prison, and which is above the common Passions of men, being inflam'd with an holy and divine Ambition, 2 Cor. II. we shall find him triumphing in his sufferings, glorying in his infirmities, and exalting himself in his abasement. Even as *Hezekiah* in the pride of his heart shewed to the Babylonish Ambassadors the house of his precious things, his gold and his precious ointments, and the house of his treasure: in the same manner, but more holy, with the same passion of mind, but better sanctified, doth St. Paul, in the same Chapter, shew unto the world the rich treasure of his sufferings, his frequent perils, his hunger, his cold, his bonds, his imprisonments, his whips, his scourges, his shipwracks, his nakedness. These were St. Paul's riches, these were his precious things: His bonds
were

were dearer to him than the golden chains of *Hezekiah*, his prison of higher price, in his esteem, than the house of his treasure, and his nakedness of more value, with the Apostle, than all the wardrobe of the King of *Judah*. For ye may perceive, in this Chapter, he counts up his sufferings, as a rich man counts up his estate and substance. So much, saith the Merchant, I have at Sea, so much in the City, and so much in the Countrey. So doth the Apostle reckon up his sufferings; *In perils at Sea, in perils in the City, in perils in the wilderness*: This was Saint *Paul's* stock; this was his wealth and treasure. So that this Chapter seems to me to be the rich Inventory and Sum of Saint *Paul's* sufferings. Thus I have shewn you with what chearfulness the Apostle did embrace the afflictions of this life. But we must go a step higher, not only to welcome these good Angels, (for so I think I may call our afflictions, for they are sent to us for our good) but we must entertain them *grato animo*, not only *with a joyful*, but a *thankful Spirit*. For seeing they are
such

Job

1. 21.

such happy opportunities of grace , let us give God thanks that he hath afflicted us, and praise his name that he hath made us miserable ; and let us magnifie his goodness , that in these days he hath slain us , and shed our blood. Thus we finde holy *Job* praising God upon a dunghil ; where he was left as naked as he came out of his Mothers womb ; *The Lord gave , and the Lord hath taken away, blessed be the name of the Lord.* This was *Job's* grace , and thanks for his afflictions : And I think I may call it grace after meat , for all was taken away. Every one can say grace before meat : whilst we behold God's blessings with our eyes , our tongue cannot chuse but praise his name. *Job's* Wife could say the former part of the grace , *The Lord giveth , blessed be the name of the Lord :* but when all was taken away , it was *Curse God and die.* But a true Child of God gives God thanks for afflictions as well as for blessings , and praiseth his name for both.

And so I have done with the first part of my Text , *The state of God's Children here upon Earth.* I come now unto the second,

second, *God's care of his Children in that condition*, exprest by a threefold promise: and first, *Promissum praesentia*, a promise of his presence; *I will be, or, I am with him in trouble.*

But is not the Lord every where? *Whither shall I go from thy Spirit*, saith David, *or whither shall I flee from thy presence?* God indeed is every where, not only *ubique*, but *primò ubique*, as the School calls it; chiefly and most properly, not in part and in parcels, as accidents dwell in their subjects, but wholly and according to himself, who is indivisible and infinite in his own nature and essence: and this Divines call *praesentia secundum essentiam*, the *essential presence of God*; by which he is in all things that were created by him, even the meanest and most vile of his creatures; and yet no way contaminated, or defiled by their vileness or uncleanness: for he is in them, not as any part of their essence, *sed ut causa essendi*, as the very cause and principle of their being and essence, giving subsistence unto them, without which they could be nothing. But this is the general presence

sence of God : But there is a more special presence of God. There is —

First, *presentia gloria*, the glorious presence of God, and that is in Heaven, where God sits upon his Throne, enamell'd with the Souls of the Blessed, and wall'd about with glorious Angels. Not that God is more in Heaven than upon Earth, according to his Divine Essence, but by fuller manifestation of his Power, and by greater dispensations of Glory.

Secondly, there is *presentia gratia* the gracious presence of God, and so he is upon Earth with the Sons of Men. And that two ways.

First, By his internal affection, and that was eternal; and so he was with us before we were, and was present when we were not: before we had any Being he loved us. For he had *chosen us in him*, that is, in Jesus Christ, *before the foundation of the world*: now there is nothing ties us so close together as love. It is said of *Jonathan and David*, that *their hearts were knit together*, because they did burn in mutual flames of love and affection, so that they seemed

Ephes.
1. 4.

seemed to have but one heart and one soul, and they both one man: and this is *presentia amoris*, the presence of his eternal Love.

But secondly, he is with us by a temporal manifestation of that Love, and that three ways:

1. By a real assumption of our nature unto himself, in the mystery of his Incarnation, he is so with us, as he is become one with us; *bone of our bone, and flesh of our flesh*. John 1. 14. *The word was made flesh, and dwelt among us*. Even as a Bride and Bridegroom are one, man and wife, so Christ and his Saints are one; for our nature in this union was married unto Christ, who is both God and Man: even as before by the Creation, Heaven and Earth were married in man, and therefore by *Lactantius* called *Societas coeli & terra*, the *Society and Fellowship of Heaven and Earth*; so by a nearer tie in our Redemption, Heaven and Earth, Divinity and Humanity, God and Man, are joyned together: so he may well be named, as the Prophet *Isaiah* foretells, *EMANUEL*, *God with us*.

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Secondly, he is with us by a spiritual union of himself to us. And this was visible when the Holy Ghost descended on his Disciples in cloven tongues, like as of fire, and sate upon them on the day of Pentecost. Christ took upon him our Nature, to make himself one with us, and then he gave us his Spirit, which is his Nature to make us one with him. In respect of this spiritual union, Christ compares himself to a Vine, and we are his Branches; to the Church, whereof he is the Head, and we are his Members: so that he is one with us, and we are one with him.

And lastly, he is with us in our troubles by a more particular indulgence of his special favour, he is so with us as to suffer with us; a fellow-sufferer in our afflictions, and makes himself a party in our troubles, and puts his shoulder unto the sad burthen of our sorrows. And this is the common interpretation of the words. But we must not understand it by any actual suffering; for that is beyond the capacity of the Divine Nature. The God-head cannot suffer. But he is a fellow-sufferer

sufferer with us in our troubles.

1. Either by his Pity which he hath of us, which is an excellent virtue, but carries this unhappiness along with it, that it makes other mens miseries our own; therefore it is commonly called *Compassion*, and they are usually joyn'd together, *Pity* and *Compassion*.

2. Or else God may be said to be a fellow-sufferer with us, by a kind and loving imputation of the afflictions of his Children unto himself. For he is so sensible of any evil or misery done unto his Saints, that he accounts them done unto himself: *He that toucheth you toucheth* Zech. *the apple of his eye*; so tender is God of 2. 8. his own Children. But this is more plainly set down in the 9th Chapter of the *Acts of the Apostles*; versēs 4, and 5. *Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.* Why *Saul* did not persecute Christ our Saviour; no, but he persecuted the Saints, and that was all one as to persecute Christ. *Saul* did not pierce our Saviour's side with a spear, so that from thence issued out water and
H 2 blood;

blood ; no , but he shed the blood of God's dearest Children , and that was to pierce our Saviour's side , and to fetch water from his eyes , and blood from his heart. *Saul* did not spit in the face of our Saviour ; no , but he *breathed out threatnings and slaughters against the Disciples of the Lord* , and that was to spit in the face of Christ. *Saul* did not rob our Saviour of his robes , nor was he one of those that cast lots for his garments , neither was he consenting unto his death ; no , but when *the blood of his Martyr St. Stephen* was shed , as himself confesseth , he *also was standing by , and consenting unto his death , and he kept the raiment of them that slew him* ; and that was as grievous unto Christ , as if he had taken his own garments from him , and had been consenting unto his death. For what is done unto his Servants , he accounts done unto himself. *Whatsoever ye do unto the least of these , ye do it unto me* , saith our Saviour. He feels the blows that are struck at our heads , and he is sensible of the smart of our scourges ; our wounds make him to bleed , our restraint is his imprisonment,

Mat.
25.

ment, and our chains are his bonds. Thus God is become our fellow-sufferer. O how happy are we, even in our misery, to have God to bear a part with us, and to be as sensible of our sorrows, as if they were his own? They say there is some comfort

—*Socios habuisse doloris,*

to have some Companions in Sorrow; but that is but a Natural Comfort, Heathenish and Pagan Consolation, and can no ways rejoyce the Spirit of a Christian, who would have no body to suffer with him, or for him. A good Christian would be unhappy by himself, and miserable alone. But yet to have God our fellow-sufferer with us is comfortable Divinity, *Solidum gaudium*, as the Poet speaks, and comfort in which there is some bulk and substance.

—*For if God be with us, who dare be against us?* if the Creator be on our side, sure the Creatures cannot hurt us. The Devils tremble at his presence, and every Creature loseth its enmity, sting, and power of hurting us. Thus the fire, that insatiable and devouring Element, lost its nature when *Shadrach, Meshach,*

Ran.
3. 17.

Wat.
8. 25.

and *Abednego*, were cast into the fiery furnace. The fire which slew their enemies that cast them in, hurt not them, but, like wanton flames, courted them with amorous embraces, as if they had been flames of love. Not so much as *an hair of their head was singed, neither were their coats changed, nor the smell of fire passed on them*: And the reason was, God was with them. *I see four men loose walking in the midst of the fire, and have no harm, and the form of the fourth is like the Son of God*, vers. 29. Again, water is *Barbarum Elementum*, as *Cato* calls it; yet it could do nothing against the Disciples of Christ whilst he was with them. *The winds began to blow, and the waves arose, even so much that they covered the Ship*: But when they saw Christ was there, and heard his voice, for *he rebuked them*, the winds became dumb, and the obedient waves bowed themselves in a calm.

Let this serve for an *Use of consolation* to God's Children, that he is present with them in their troubles, nothing can hurt them. The very Heathens thought themselves safe if they carried their

their Gods along with them in their journeys : Therefore *Aeneas* said to his Father,

*Tu, Genitor, cape sacra manu,
patrióſque Penates.*

And *Rachel*, when she went away from *Padan-Aram*, stole along with her her Father's gods. Shall these gather such comfort to themselves from the supposed presence of their gods, gods which indeed are no gods, wooden gods (I may say) and timber Deities; and shall not we rejoyce and be glad, even in our Sorrows, when we remember that the God of Heaven and Earth is with us? *I am with him in trouble*. If God be with us, what need we fear what man can do unto us? *Nemo te la-dat niſi qui Deum vincat*, ſaith holy *Anſelm*: None can hurt us unleſs they can firſt conquer God, overcome Omnipotency, and ſlay Immortality, lead the Almighty Captive, and confound all the Hoſt of Heaven, a thouſand, yea thouſands of Angels. For if our eyes were opened in our troubles, as God opened the eyes of *Eliſha's* ſervant, we ſhould ſee

horses and chariots of fire, even more with us than those against us; for God is with us.

I am with him in trouble.

2. And so I pass from the first part of the Promise to the second, which is *Promissum liberationis*, a promise of deliverance: *I will deliver him.*

God's presence is a great blessing, but can we not enjoy him but in a troubled condition? Can we not taste of the happiness of his presence without the sowre sauce of affliction? The sweetest things lose their pleasantness whilst they are mixed with bitterness. God fed the People of *Israel* with Manna, which was pleasant food; but it was in the Wilderness, and that was the leaven which sowed it. God to be with us, is an happiness beyond our merit; but to enjoy him only in troubles, renders even the gracious presence of God less acceptable to our sense and natural affections. God therefore, who knows we are but flesh and blood, strengthens our weakness with a second promise of deliverance; *I am*
This

with him in trouble , and I will deliver him.

This deliverance is the effect of his presence, and the very work of his pity and compassion. For when I told you but now , that God had such pity and compassion upon his afflicted Children, as to be, and suffer with them ; we must not understand this *secundum affectum passionis*, according to any affection, or passion, which cannot be in the Divine Nature, but *secundum effectum*, according to its effect and operation , which is deliverance. As a man that doth truly pity his afflicted brother , doth not only grieve and suffer with him in his afflictions , but doth ease and deliver him. And this is the fruit and excellency of pity , and this only is in God ; *I will deliver him.*

God will not leave his Children in endless miseries ; they may wander many years in the Wilderness , but at length he will bring them to the Land that floweth with Milk and Honey. He will not have his Children always dwell in the Vale of Tears , but he will bring them to the Mountains of Joy and Gladness. *He gives them beauty for ashes, Isa. 61. the oyl of joy for mourning , and the gar-* 3.
ment

ment of gladness for the spirit of heaviness. Thus he delivered *Joseph* from the stocks, *Jeremiah* from the prison, the common place of his despised Prophets; he will bring *Jacob*, banish'd *Jacob* home again to his Father's house, and he shall both enjoy his Father's blessing and inheritance. Neither did he return empty, but brought his Sheaves with him, Wives and Children, Men - servants; and Maid - servants, Sheep and Oxen, and in that abundance, that he begins to wonder at himself, being amazed at his own happiness, and astonished at the goodness of God to him, as we may guess by that expression, *For with my staff have I passed over this Jordan, and now I am become two Bands.* But above all is that great example of *Jonah*, who was cast into the Sea, and swallowed up by a Whale. We are wont to say at Sea, when a man is drowned, he is not only dead but buried: and besides that, he was entombed in a new Sepulchre, where I believe never man lay so long before; and yet behold, after three days the resurrection of *Jonah*. Who would have thought to have
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Gen.
32.10.

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seen *Jonah* again a Preacher of Repen-
tance in *Niniveh*? Well, cast me into
the Sea, yea let the Mountains fall upon
me, put me in any condition, I will ne-
ver despair when I remember *Jonah*.

And now this being the first Lord's
day after my Anniversary Observa-
tion of my great Deliverance at Sea,
give me leave, as *David* says, to give *Psal.*
thanks unto God in the great Congregation, 22.2.
and *I shall praise him before much People.*

I have, for the testimony of a good
Conscience, and to preach the Gospel
beyond the Seas, suffered many ad-
verse things. I can say, with Saint
Paul, but I speak in all humility of
soul, only to the glory of God, and
out of thankfulness to his Name, for
my great and many Deliverances. *I*
have been in perils of Waters, in perils of 2Cor.
Robbers, in perils by my own Countrey 11.
men, in perils by Strangers, in perils
in the City, in perils in the Sea, in pe-
riils amongst false Brethren: In weariness
and painfulness, in watchings often, in
hunger and thirst, in cold, and almost
nakedness: In prison, after a strict and
close manner, in deaths often: twice
have

have I suffered shipwrack; two nights and two days have I lain upon a Rock in the deep, several times all hope of life being taken away. Yet, blessed be God, he hath made me a Preacher of his great mercy and deliverance this day.

Psalms *If the Lord himself had not been on our*
124 3. *side, we may well say, if the Lord himself had not been on our side, when the waves rose up against us, they had swallowed us up quick, yea, the waters had drowned us, and the stream had gone over our head: But, blessed be his Name, he hath brought us out of an horrible pit, out of the miry clay, and established our going.*

So that I may truly say, in the words of my Text, *He was with me in my troubles*, he hath delivered me; and I'll add the other clause, he hath honoured me, in making me, the meanest of his Servants, a Preacher of his Word, and a Preacher unto you this day.

Use. Seeing then we have this assured promise, let us wait with patience God's own time for our deliverance: as it is said of the Prophet's Vision,

Vision, *Though it tarry, wait for it, because it will surely come, it will not tarry*: Yet there is a kind of peevishness in our nature, even in the best of us: if God doth not presently ease us of our pain, deliver us from those that oppress us, and give us all our hearts desire, we are weary of our selves, and of our lives, and will needs die, like that good Prophet *Elijah*, the only relique of piety in his days; *It is enough now, Lord, take away my life*. Thus *Rachel* could not endure any longer the disgrace of her Barrenness, *Give me Children, or else I die*. And thus *Jonah*, though he lately drank so deep a draught out of the Sea of God's Goodness, and had seen so many Miracles of God's mercy unto him, yet could not with patience endure the affliction of a little Sun-shine, but cried out, *It is better for me to die then to live*. And thus it is with us in the extremity of any pain, or affliction; we call for Death, and we had rather die then live: but if Death should come for us, we should be loth to take him by
 the

Hab.

2.3.

1 Kings

17.

the cold hand, and go with him. Like that old man in the Fable, who coming from the Wood with a bundle of sticks at his back, the Sun beating hot upon him, he began to be weary, and flung down his burthen, and called for Death to take him away: but when Death appeared to him, and asked, wherefore he called him? To help me on; saith he, with my burthen. The old man was then loth to die. It is thus with us in our extrem and adverse things; we call for Death, and had rather die then live: but if God should send Death for us, we should say to him as the old man, Help us on with our burthen; whether it be Pain, Sicknēss, Poverty, Nakedness, Bonds, Imprisonment, the tortures of the Gout, or grindings of the Stone; any burthen rather then Death.

Do not therefore provoke the Lord with intemperate exclamations, hopeless language of despair, and foolish speeches of bitter passion, but possess your souls with patience, and wait God's leisure; he can and will deliver

(III)

liver thee: *I will be with him in trouble, and I will deliver.*

3. And so I come now to the third thing propounded, *Promissum recompensationis*, a promise of reward and recompence; *I will honour him.*

What could flesh and blood expect more from Heaven in their troubled condition, then the presence of God to assist them, and the power of God to deliver them? Yet all this had not been enough, nor a full satisfaction to our desires, had we not had the other part of the promise, *Promissum recompensationis*, a promise of reward and recompence. We think it much to serve God for nought, and to suffer for Christ, and to have no reward but a bare deliverance. The very Apostles of Christ had such affections in them; even *Peter*, the great Professor of them, said unto our Saviour, *Behold, we have forsaken all and followed thee, what shall we have therefore?* Mat. 19.17. Even the best of us serve God for a reward, and he is willing to give it us; *I will honour thee.*

God honours his People three ways.

I. By

1. By giving them Titles of Honour, and terms of Dignity and Renown. Thus God says to *Jacob* his chosen, *Since thou wast precious in my sight, thou hast been honourable.*

Isa.

43.2.

And again, he calls his Church a noble Vine: And the Saints are called the Excellent; To the Saints that are in the Earth, and to the Excellent: And those of the Church of *Sardis* are said to be worthy; and Saint *Peter* writing to the Jewish Christians that were scattered abroad in *Pontus*, *Galatia*, and *Cappadocia*, he calls them, *A Chosen Generation, a Royal Priesthood*. Thus the Spirit of God ascribes to the Saints Nobility, Excellency, Royalty, which are all ensigns of greatest honour.

Jer. 2.

21.

Psal.

16.

Rev. 2.

2. God honours his Children by advancing them to places of Honour and Renown. For, *He raiseth the poor (that are his) out of the dust, and lifteth the needy out of the dunghil, that he may set them with Princes, even the Princes of the People*. Thus God raised *Joseph* out of the Dungeon, and made him Ruler over *Egypt*: And now was his Dream fulfilled, that the Sun, and the

Psal.

113.

the Moon, and the eleven Stars made obeysance unto him. And thus God advanced *Daniel* from a miserable Captive to be Ruler over the Province of *Babylon*, And he sate in the Gate *Dani* of the King. Thus you see Grace and 2.49. Honour may meet together, and one may be both a Saint and a King, a King and a Martyr, which is the highest of Saints. We read of a Noble Army of Martyrs in Saint *Ambrose* his Creed, which we commonly call *Te Deum*. Thus you see Nobility and Sanctity, Greatness and Goodness, Kingship and Martyrdom, may meet together in one and the same person; *I will honour him.*

Lastly, God doth not always honour his Children in this World; some he suffers to die in Prison, others upon a Scaffold; and the Bodies of his dear Children are oftentimes sown into their Graves in dishonour: but they shall rise in honour, yea, in the perfection of honour, for they shall be glorified: and so it

it is in the Latine Translation, *Glorificabo eum*, I will deliver him, and I will glorifie him: and the more they suffer here, the greater shall be their glory hereafter. Though all shall receive glory, yet there shall be degrees of that glory; as we read, 1 Cor. 15. 41. *There is one glory of the Sun, another glory of the Moon, and another glory of the Stars, and one Star differeth from another in glory, yet all these Stars do shine in glory: To it shall be in Heaven,*

— *Omnibus una salus, sed gloria dispar.*

Though all shall be glorified, yet there shall be degrees and differences of that glory. There is one glory of the Sun, I mean that glorious Sun of Righteousness, Christ Jesus, that sitteth at the right hand of God; another glory of the Apostles; there is one glory of his Confessors, another of his Martyrs, and one Saint differeth from another in glory. They shall be, saith Christ,

Christ, ἱεράγγελοι, *as the Angels* of God in Heaven : not in respect of purity only and singleness of life, which was the occasion of this speech of our Saviour ; but in respect of the spirituality of our Bodies with which we shall rise ; and the glory we shall receive in Heaven. Now we all acknowledge an Hierarchy, and several degrees of Blessedness among those Divine Spirits ; some are Angels, some Archangels, others Powers, Principalities, and Dominions : which doth plainly testify a diversity and several degrees of Blessedness in the Saints, if so be that their Blessedness shall be equal with and conformable to the Beatitudes of the Holy Angels. It's true, one and the same essential happiness shall be to all in respect of the Object ; for they all shall see God : one and the same likewise in respect of the Subject ; for all the powers of the Soul, and members of the Body, shall be adorned and beautified with Glory.

Again, one and the same in respect of duration and continuance of time; for all and every one shall be blessed for ever, and their happiness eternal. And lastly, one and the same in respect of satiety; for all shall be full; one Vessel may be bigger then another, but all shall be full. But yet there shall be diversities, as of Grace here, so of Glory hereafter; and as in some there are greater Gifts of Grace, so shall there be higher Degrees of Glory. But whether this increase and intension of Blessedness ariseth from a more pure and clear Vision of God, or from a more perfect disposition of our Understanding, or from greater flames of Love and Joy in the fruition of God, or whether by the addition of some accidental happiness, accessory *Premiums*, or Indulgences, I cannot say: but most certain it is, that the Saints in Heaven shall, according to their several capacities, receive the measure

sure of their Blessedness; for God will deal with every man according to his service here, and sufferings for the Name of J E S U S. *They that turn many to righteousness shall shine as the Stars for ever and ever:* Dan. 12. 3. But those that shall lose their lives for righteousness sake, *shall shine forth as the Sun in the Kingdom of their Father.* Mat. 13. 43.

Saint *John* was the beloved Disciple upon Earth; but surely Saint *Peter*, that was crucified with his heels upward, is the Beloved in Heaven. Saint *John* was wont to lay his head in the bosome of Christ: but sure now Saint *Paul* must lie there, that lost his head for Christ; Saint *John* died in his bed. God will reward every man according to his sufferings in this life for his Names sake: the more they suffer here, the more they shall be blessed hereafter; the greater their Dishonour upon Earth, the greater shall be their Honour in Heaven. Every one that wears a Crown of
Thorns

(118)

Thorns here for Christ's sake, shall
wear a Crown of Glory ; the more
Thorns , the more Glory. Which
God grant to all those that suffer for
the Name of J E S U S. Amen.

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